



LUKE 9:28-30.

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The Vanity of the World.

False world, thou ly'st; thou canst not lend
The least delight;
Thy favours cannot gain a friend,
They are so slight;
Thy morning pleasures make an end
To please at night;
Poor are the wants that thou supply'st,
And yet thou vain'st, and yet thou ly'st
With heaven: fond earth, thou boasts: false world, thou ly'st.

Thy babbling tongue tells golden tales
Of endless treasure;
Thy bounty offers easy sales
Of lasting pleasure;
Thou art a conscience what she ails,
And thinks to ease her;
There's none can want where thou supply'st,
There's none can give where thou deny'st.
Alas! fond world, thou boasts: false world, thou ly'st.

Thy time's bosom seems a mint
Of new-coined treasure;
A paradise, that has no stint,
No charge, no measure;
A painted cask, but nothing in't,
Vain earth! that falsely thus comply'st
With man: vain man! that thou rely'st
On earth: vain man, thou dost; vain earth, thou ly'st.

What mean, dull souls, in this high measure,
To haberdash
In earth's base wares, whose greatest treasure
Is dross and trash?
The height of whose enchanting pleasure
Is but a flash?
Are these the souls that thou supply'st
To mortals with? Are these the light?
Can these bring cordial peace? False world, thou ly'st.

Francis Quarles, 1645.

The Mystery of the Gentile Dispensation.

(Continued from our last.)

LET US, now, examine what was the good message of Isaiah, and of the prophets who followed him.

In the tenth chapter of Isaiah, we have the denunciation of heavy judgments; the nearer chastisements on Israel being mixed up with that more distant and more terrible visitation, which is announced by all the prophets. I have only space for the last two verses, which, according to the sequence already noticed, states the season of trouble that precedes the advent of the Messiah, and the time of universal blessing, predicted in the following chapter. "Behold the Lord, the Lord of Hosts shall lop the bough with terror; and the high ones of stature shall be hewn down, and the haughty shall be humbled. And He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one. And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the spirit of the Lord shall rest upon him; the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf, also, shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them.—And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 10:33, 34; 11:1, 2, 5-9.

In Jeremiah, we find the same subjects treated of in the same order; but with this difference, that the time of blessedness is by him so intimately connected with the glory of the Jewish people, that there is little allusion to the other nations of the world. This, indeed, is not peculiar to Jeremiah, but is found in

Ezekiel, and other prophets. Since we are told, however, in one of the earliest predictions on the subject, that the blessedness of the nations at large is connected with the blessing of Israel; "Rejoice, O ye nations, with His people, for He will avenge the blood of His servants,—and be merciful unto His land, and to His people:" (Deut. 32:43): we know that the announcement of the one includes that of the other.

The whole of the thirtieth, thirty-first, and thirty-third chapters of Jeremiah, are occupied with the time of trouble, and the glory that follows. I can only give a few extracts. "Why criest thou for thine affliction? Thy sorrow is incurable for the multitude of thine iniquity. Therefore all that devour thee shall be devoured: and all thine adversaries, every one of them, shall go into captivity: and they that spoil thee shall be a spoil, and all that prey upon thee, will I give for a prey. Thus saith the Lord: Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first.—And I will cleanse them from all their iniquity whereby they have sinned against me; and I will pardon all their iniquities. And it shall be to me a name of joy, a praise and honor, before all the nations of the earth, which shall hear all the good that I do unto them." Jer. 30:15, 16, 18; 33:7-9.

My readers must consult for themselves the thirty-fourth, thirty-sixth, and thirty-seventh of Ezekiel; the testimony of which would be mutilated by partial quotations.

In Daniel, the period of glory and blessedness to the earth, is distinctly connected with the advent of the Redeemer. "And in the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 2:44; 7:13, 14.

We see from these, and many similar passages of the Old Testament scriptures, that by the advent of a Redeemer and Deliverer, the world is to be brought out of a state of trouble and confusion, into a condition of peace and blessedness. I shall make a few more extracts relating to the bearing these events have on the condition of the Jewish people.

In the ninth chapter of Isaiah we find at the commencement, that "the people that walked in darkness have seen a great light;" that they rejoice "according to the joy of harvest," because God "hath broken the yoke of their burden." The immediate cause of this joyful deliverance is stated in vs. 6, 7. "For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the mighty God! the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." The same deliverance is thus spoken of by Jeremiah: "Alas! for that day

is great, so that none is like it; it is even the time of Jacob's trouble, but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him; but they shall serve the Lord thy God, and David thy king, whom I will raise up unto them." Jer. 30:7-9. And again, Ezekiel: "I will raise up one shepherd over them, even my servant David; and he shall feed them, and he shall be their shepherd.—And I the Lord will be their God, and my servant David a prince among them. I, the Lord, hath spoken it." "And David, my servant, shall be king over them; and they shall all have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, forever; and my servant David shall be their prince forever." Ezek. 34:23, 24; 37:24, 25. And what said the angel to Mary, concerning that wonderful child she was to bring forth? "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33. And the aged Simeon and Anna recognized in our Lord, while yet a helpless infant, that "salvation," or Saviour, for whom they, and all "that looked for redemption in Jerusalem," had anxiously waited.

Now, taking all these declarations of the Spirit of God into consideration, I really cannot sympathize in the strong condemnation so generally passed on the "carnal Jewish notions" of the apostles, when they inquired of our Lord: "Wilt thou at this time restore again the kingdom of Israel?" I think the question, and the expectation that prompted it, were perfectly Scriptural. The glory of the Jewish nation is always associated with the advent of Messiah, and the glory and blessedness of the latter days: the same prophecy that records Jerusalem's overthrow and desolation, also declares its subsequent exaltation: "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Mic. 4:8. If they believed these utterances of Micah to be the words of God, was there anything wonderful, or anything foolish in their asking our Lord Jesus Christ if they were to be fulfilled now? In his reply he tells them that the time for the full understanding of these prophetic declarations was not yet come; but that they should ere long receive a supernatural enlightenment, and enter on a ministry of witness. "And he said unto them, It is not for you to know the times or the seasons, which the Father hath

* Some argue from this passage that generation shall be continued in the new earth: we do not thus understand it. It speaks of the land given to Jacob, "wherein your fathers dwell;" and they shall dwell therein—who! the fathers of those addressed—the saints of previous times; and he adds, "even they, [as strange as it may seem for them to be raised from the dead, and dwell there,] and their children, [the children of those departed saints, who died, like them, in the faith,] and their children's children, forever." This teaches us that the children of all generations, who have died in the hope of the resurrection out from among the dead, are to be raised to an inheritance there, when David is to be King over them forever. It is thus an eternal state. We believe all admit that the David here spoken of is Christ. It is no more spiritualizing to make the Israel here spoken of to include only all the pious Jews raised in the resurrection, than it is to make David Christ.

put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:7, 8. When they were thus divinely illumined, when the Holy Spirit took of that which was Christ's, and showed it unto them, they then began to understand the Scriptures. The unconverted Jew of the present day, when he has cast Rabbinical absurdities from him, and has not become a deist, reads the Old Testament with the same views the apostles entertained before they were enlightened by the Holy Spirit; and therefore he says: "I cannot believe the Messiah has come; because I find none of the prophecies accomplished that were to accompany or follow his coming. Israel is not delivered, and the world is not in a state of peace and blessedness." The answer to this objection has usually been, that all these predictions have been spiritually fulfilled.* If this hypothesis of a spiritual fulfilment meant nothing more, than that wherever the gospel of Christ is received into the heart, it delivers both Jew and Gentile from the bondage of sin, and places them in a state of internal peace and happiness, no objection would be made to this spiritual fulfilment. But to present this as a substitute for the true and actual fulfilment of these prophecies, has occasioned, on the part of really good men, as great perversions of scripture as those of the boldest infidels; less dangerous in their consequences, it is true; but equally wide of the meaning of the Spirit of God. That this has been the cause of much stumbling to the Jews, there can be no question; such explaining away of the most solemn declarations of God,—promises which He declares cannot be broken, unless men can break His covenant with day and with night,—(Jer. 33:20, 21, 25, 26), is sufficient to impress the Jew (who has an instinctive reverence for the divine Word, even when he does not obey it) with the belief that there is something false and hollow about the Christian system, since it thus tampers with that which he knows to be of God.

It is perfectly evident that the subject which chiefly occupies the prophetic scriptures of the Old Testament is the glory that was to follow the advent of the Messiah. There are, it is true, distinct intimations of "His coming in humility; of His being despised and rejected of men; a man of sorrows, and acquainted with grief;" but it is not until we are enlightened by the Holy Spirit, that we see the full development of this "dispensation of humility" into which our Lord first entered, and into which His church must follow Him. This, "in other ages, was not made known unto the sons of men;" and it is still hidden from the Jews, who believe not in that further revelation of God's will which came by Jesus Christ; who, "having received gifts for men," shed forth the gift of the Holy Spirit on His disciples, to guide them into all truth. Under the teaching of this heavenly Guide, we perceive how that which at first seems but a feature of individual character, expands into the characteristic of a dispensation. We see that previous to the time when Christ is to be "a great King over all the earth," He is to be the leader and commander of a chosen band, who are to follow in the footsteps of His humiliation, to be "planted in the likeness of His death," and "buried with Him in baptism. This chosen band, this church, is to be, like its Leader, "despised and rejected of men;" it is to be "hated of all na-

* We dissent as much from the answer usually given as Mr. Herschell does, and look for the fulfilment in the Saviour's future kingdom, which is to be ushered in by his second advent.

tions;" in the world it is to have tribulation: it is to be in this dispensation as unlike the glorious church of the prophets, as its Leader, at His advent in humility, was unlike the mighty Conqueror predicted by them, who was to subdue all things under His feet.—(To be continued.)

Angelic Triumph.

BY CHARLOTTE ELIZABETH.
(Concluded.)

No action of our lives, nothing that we can do or say, is unconnected with the two classes into which those spiritual beings are divided. It fearfully aggravates sin, to commit it, as we do, in the presence of those whom the Lord has commissioned to watch over, and to minister unto us, and who cannot but be very jealous of their divine Master's honor; and in the presence, too, of those apostates, who delight in our transgressions, because they dishonor God. How circumspectly should we walk, in many a case where now our ways are most inconsistent and perverse, if we could see the pure, bright, searching, eye of a holy angel intently fixed on us, with a desire to mark how the Christian glorifies his Master; or if we caught the exulting leer of a devil, tracing out our crooked ways, or turned in mockery and scorn to the record of God's will, which we profess to follow, but from which we so perpetually swerve! Both might address us in the same language, and ask, the one in sorrowful reproach, the other in grinning exultation, "Is this thy kindness to thy friend?" that friend who has done all for us, even to the sacrifice of himself, for our redemption; and who has given such large supplies of grace, and such unlimited promises of help, that we may walk worthy of our high calling, and enable him to present his church to God, holy and without blemish, not having spot, or wrinkle, or any such thing. To spot it, to wrinkle it, to pollute it, is the unceasing aim of Satan and his crew, while no created being can lend the smallest aid to stay the workings of sin, to palliate it when committed, or to supply a particle of help towards canceling this debt. There is no moment of our lives when we are perfectly secure from the approach of evil spirits; and though the Lord himself is ever present with his people, and his presence is all-sufficient to protect and to sustain them, yet we have clear intimations, as has been shown in these pages, that against those who would harm us, an adverse armament is arrayed, watchful, zealous, and filled with holy love and tender compassion for the feeble children of men. It is sweet to be able to say, by faith, what Paul said, from actual sight, on occasions of imminent danger and deliverance: "There stood by me the angel of God, whose I am, and whom I serve." It does not derogate from the omnipotence or the omniscience of the Most High, while it exceedingly enhances his gracious care for both parties, that he should depute his bright angels to render loving service to his people. On their part, we may be assured, it forms a very endearing tie; and it is strange that we, who are the great gainers, should be so utterly indifferent to the revealed fact, as to pass weeks, months, and some, perhaps, years, without bestowing a thankful thought on the matter.

Our notions of an earthly monarch's greatness are enlarged by observing that his sway extends over a multitude of subjects; and that he has under his command an exceedingly numerous, formidable, obedient, and beautifully disciplined army, so ordered as to hold effectually at bay a no less numerous hostile force, perpetually menacing his dominions. Nebuchadnezzar, himself a great king and conqueror, understood this: how striking is the reference he makes to this peculiar feature in the majesty of the divine government! "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou?" Our views on this subject are rarely so enlarged as those of the Chaldean king. To judge by the tenor of religious books, and ministerial discourses in general, very little praise is rendered to God for revealing to us this branch of the glory of his kingdom. The Church of England uses in their public worship that exceedingly beautiful and most scriptural hymn, the Te Deum; and fluently recites, "To thee all angels cry aloud, the heavens and all the powers therein: to thee cherubim and seraphim continually do cry, Holy, holy, holy, Lord God of Sabaoth!" What scene would open to our mental and spiritual view, every time we utter these words, if we had habitually paid due attention to what the Lord God of Sabaoth,—of hosts, or armies,—has vouchsafed to show us

in his word! If all the imagery which we are so slow to remark was deduced from the Psalms of David, we should scarcely recognize them, so altered, so impoverished would they become; and instead of thrusting his precious doctrine into the shade, we should do well to bring it prominently forward, even at the expense of some topics which usually occupy a large share of attention, and which do but gender needless strife. We all, occasionally, are compelled to cry, Our soul cleaveth to the dust, and to ask for quickening grace, according to God's word; but we make too little use of some of the means which that word supplies for contemplations of a most elevating character. If God's angels took no more thought for us than we do for them, we should go stumbling about the world in a very uncomfortable manner.

With some it is a favorite plan to place the angels in a position vastly subordinate, or at best inferior to that of the saints. Yet when our Lord took upon him our nature, even the sinless nature, wholly exempt from Adam's rebellious taint, he is said to have been made a little lower than the angels. Paul, reproving the Corinthians for going to law before the unjust, and not before the saints, reminds them that by the saints the world shall be judged; and adds, "Know ye not that we shall judge angels?" 1 Cor. 6:3. This seems evidently to refer to the judgment of condemnation, the "judgment of the great day," mentioned by Jude, unto which the angels that kept not their first estate, but left their own habitations, are reserved. It does not warrant the assumption that God will make over to his saints the government of his angels. Another ground for this supposed exaltation over the heavenly host is alleged by some to be the closer proximity of the saints to the throne, as seen by John, where the angels are described as forming the outermost circle, (Rev. 5:11.) but surely this does not argue anything. The officials who guard the king's palace are often of much higher rank than those admitted to the presence-chamber. Our Lord has distinctly said of his glorified saints, "They are equal unto the angels, and are the children of God, being the children of the resurrection." Luke 20:36.—With the prospect of such glorious equality, well may the sinful worms of earth rest thankfully contented.

We are in the world; in that field where the devil is now plentifully sowing, and carefully fostering his tares, for the twofold purpose of diminishing the Lord's harvest, and heaping up fuel for the unquenchable flames, in which the only solace of his own torments will be the sight of myriads suffering with him. His great seed-time is while men sleep: they will awake but to find the strong hands of God's angels binding the weeds for their final doom. This is a solemn thought for those who are appointed to watch the field; for kings, and persons in authority; for bishops, and ministers of religion; for parents, and the heads of every household; for all, in fact, to whom is committed the oversight of any fellow creature. When they slumber at their posts, the enemy steals along, and injures their master's property, for which they must give account to him.

Another point where Satan must be met and resisted is chiefly personal; each individual must look to himself. The seed of the word being sown by the great Husbandman, the devil is sure to come and endeavor to take it away, ere it can sink and be rooted in their hearts.—He knows how needful is prayer, with meditation, to render effectual that precious seed; and by a multitude of devices, he will seek to divert the mind from such indispensable exercise. In this quarter the angels cannot oppose him; they are not authorized to interfere, nor permitted to bear a part in the mighty work of man's regeneration, conversion, sanctification: there God alone operates. Jesus is the author and the finisher, and only on him can the soul lean for help against the mighty. The wisest and most faithful of God's servants cannot always discern a blade of wheat from a tare: they are told both must grow together until the harvest; lest in attempting to root out the weeds they pull up the good plants also: the reapers, with whom is discernment for the task, will come forth at the appointed time, and effect the separation; but though they can gather in the whole harvest without letting fall a single ripe grain, still they have nothing to do with the seed time, or with the secret growth of the plant. They cannot hinder the choking of the word by worldly cares and pleasures; they cannot cause that to take root which falls where no depth of spiritual susceptibility exists; they cannot wrest from Satan's grasp what he has snatched away from the heedless hearer; nor

can they impart fertility to the heart of man, that it should so receive and retain as to bring forth fruit. So wonderfully has our gracious Lord guarded this and every other doctrine from abuse, that no humble, believing, hearer need fear for a moment to be led into error by conceding to the subject of these imperfect pages that prominence to which it is entitled, as occupying a very important place in the revelations of God.

We sometimes have the counsel gravely given to leave these things to learned men, as being too high for simple minds. The seventy disciples whom our Lord sent forth, we are told, returned to him with joy because even the very devils were subject unto them through his name. They were simple, unlearned people, who, fully believing all that he had said, instead of sitting down to hold a learned disquisition on the nature of evil spirits, went and acted upon what he told them, commanding the devils in his name. He answers their glad communication by telling them that he beheld Satan as lightning fall from heaven; he invested them with unlimited control over "all the power of the enemy," and, after cautioning them not to rejoice so much in this supernatural gift as in the knowledge that their own names were written in heaven, "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." Luke 10:21. With this encouragement before us, with a perfect consciousness of being a mere babe in worldly wisdom and worldly prudence, and simply believing that every word spoken of God is true, we have fulfilled our task: may it be as profitable to the soul of the reader, as the writer feels it has been to her own, while with the Bible, and nothing but the Bible, to guide her, she has endeavored to trace the outlines of what can never be perfectly filled up, until the veil of mortality is withdrawn, which now withholds our eyes from contemplating in all its wondrous details, the mysterious world of spirits.

"Come ye, Blessed of My Father."

There is one word in this invitation, which gives new sweetness to all the rest. It is the word that begins it, "Come." Were our blessed Master, when he calls us to heaven, about to take his own departure to some other world, who would not say, O let me follow him! I will joyfully give up that splendid inheritance, and all my brethren and companions there, so that I may go and be with him." Happy to some of us are the moments we spend in his presence. The wondering Jacob could talk at Bethel of "the house of God, and the gate of heaven," and cannot we do the same, brethren, wherever we are, when we feel that Christ is near us? If we really love him, our heart's first desire is to see him and be with him.—And this he knows. The first word we shall hear from him on his throne, will tell us that he knows it. He will say to us, "Come." And it will be from the fulness of his own heart, that he will say it. No one in that multitude will so long to draw near to Christ, as Christ will long to have him near. He will lead his redeemed to their glory with greater joy than they will follow him there.

He go to one world, and send them to another? No; he would mar his own happiness as well as theirs, if he did. He will go with them to the kingdom prepared for them; and there, as he sits down on his throne, he will say, "I will never leave you again. I told you that I would come again and receive you unto myself; and now, farewell forever, to all distance and separation between us. Where I am, there ye shall be also. We suffered together in that world which has perished: we will be glorified in this. You know how the world treated me. I still bear in my body the marks of its treatment, and I rejoice to bear them, for they will serve to remind you forever how I have loved you. And I know how it treated you. It was not worthy of you, but it cast you aside as the offscouring of all things. Here at last we are where we are known. Here we shall shine forth as the sun in the kingdom of our Father. We will inherit together this splendid world."

And now, brethren, what shall I say to you? This one thing only I would say—let it stir you up to aim at a lively conviction of the real existence of heaven, and the certainty of coming judgment. It is not easy to get this. We are creatures of present scenes and present moments. The distant and future have but little power over us, amazingly little when we recollect that we are to live in the future and to go to

the distant. Talk to us of the coming of Christ, and the rising of the dead, and the gathering together of the world, and the opening of hell and heaven—most of us feel that these things seem to us ideal and visionary; our minds do not grasp them. But these things are realities, or soon will be such, and very solemn realities.

Think for a little. The ocean on our earth is in existence, though you do not see it; it is beating now on many a shore, though you do not hear it. If you have never seen the ocean, you would find it difficult to form, as you sit there, any distinct notion of it. It is the same with eternal and heavenly things; they also are real, though they seem to you as unreal.—You must not yield to this infirmity in your nature, or you will in one day find out your error. You must not give yourselves up to the present things, for you are soon going away from present things. What will you do when you wake up and find all gone but heaven and hell! A trifle will place you in this situation. In a day or an hour you may be there. Blame me not then, for so often trying to lead your thoughts forward. Rather blame yourselves that they do not themselves go forward; rather pray that the Holy Ghost may carry them forward.

O that our minds could live in futurity! O that we could think as dying men ought to think of the world we shall soon be in! The distant, the unseen, the eternal—these really are the things which most concern us, brethren. Our home lies among them. We shall one day be as familiar with them as we now are with the scenes among which we are moving. O let us try to regard ourselves as very near them. Let us try to live in the daily anticipation of them. Then are our minds in a right state, when we can say with St. Paul, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ. Pres. Ade.

"I am a Debtor."

Strange words to fall from the lips of Paul! Paul a debtor! Paul, who enjoins us in this same epistle to "owe no man anything!"—Paul, the advocate and exemplar of honest and humble labor; who boasts that his own hands supplied not only his own, but also the necessities of others!—Paul, who had learned that great lesson, "in whatever state he was to be content," who knew how to "abound," and how "to suffer need," and who "coveted no man's silver, or gold, or apparel," or costly mansions! Paul in debt! Now, surely, we must convict him of inconsistency, to say the least, and that too upon his own showing. Perhaps so. But first let us accord to Paul this merit: he frankly acknowledges the fact. Though himself skilled in the law, he seeks no evasion; he seems to have no desire to avail himself of any of the law's subtleties and delays, but honestly and promptly "confessed judgment!" Surely, this is just what we should expect of Paul, or of any honest man, who had unfortunately or foolishly got in debt. "I am a debtor," are just the words we should expect from the lips of such a one. But yet how different the course of many who profess to follow the same Master with Paul.

But how came Paul in debt, and who are his creditors, and what the nature of his indebtedness? Let us hear him out. "I am," says he, "a debtor to the Greek and to the barbarian; both to the learned and the unlearned." Alas! how hopelessly insolvent! He evidently means to say that he owes everybody; for these are comprehensive terms, which include all men. He must owe, then, millions whom he had never seen, and who never could have conferred upon him the least favor. How, then, could he be their debtor? Ah! here is the secret. Paul had been made a partaker of the grace of God; and from the very moment that he received it, he seems to have felt that it made him a debtor to others, and that thenceforth he owed this "glorious gospel" to the world. He does not encase himself within the shell of his own selfishness, and say, "I owe no man anything; I pay my debts; I discharge all my social, civil, and religious obligations. I pay tithes to the Jew, and tribute to the Roman; what can you demand more? What benefit have I ever received from Greek or barbarian, that they can find a claim upon? If anything farther is asked of me, surely it must be regarded as a gratuity, a work of supererogation; and what I choose to give in charity. I will give to mine own kindred and nation."—No; Paul did not reason thus. He casts his eye over the world—a world lying in wickedness—a world without the gospel,—and yet, a

world redeemed by Christ, and says, "I am a debtor;" a debtor to all;—to the polished Greek, and the rude barbarian;—to

"The laughing Ethiop, and the dusky Hindoo;
The sons of every creed, and every hue."

"I am a debtor." All have equal claims upon me; all alike need the gospel. The circles of my obligation, beginning, though they do, at home, stop not until they reach the outermost bounds of humanity. Mark his words: "I am a debtor." He does not feel that it is a thing which may or may not be done as feeling or convenience may dictate, or that it is a gratuity, or an act of benevolence merely, on his part;—no; it is a *debt claim*, which must be satisfied,—an obligation from which there is no escape, except by downright rebellion against his Master. "Necessity is laid upon me; yea, woe is me, if I preach not the gospel."

Now, was Paul deranged? Is he chargeable even with extravagance? Can this be regarded as the confession of an overheated imagination, or a weak judgment, or a diseased conscience? No, no! It is the calm, deliberate conclusion of a strong, well-balanced mind, and a noble heart, enlightened by the unerring Spirit; and in the stillness of retirement weighing the claims of both worlds in the balances of the sanctuary.

And now, dear reader, what obligation rested upon Paul that does not rest equally upon you and me? Can you name a single one? Are we not partakers of the same grace? But do we feel as he did? Do we carefully and frankly respond to the claims of the world upon us, and say, "I am a debtor?" I am under as strong an obligation as I am to pay a debt of my own contracting; to make known "the unsearchable riches of Christ," to my own family, to my neighborhood, to my country, and also to those who sit in the region and shadow of heathenism. However we may feel, such is the fact. Equally with Paul, we are *debtors*, and debtors to the world! Let those talk of giving, who have paid their debts!

Yes, "I am a debtor." Well, it is something, aye, much, deeply to feel and frankly to acknowledge this; for, alas! many within the church have not attained to this. Many there are, who still say and feel, "I owe nothing—what I have, is it not mine own?"

But we must not stop here. Paul did not. He did not satisfy his conscience with "confessing judgment" merely. No: he not only will not repudiate; he will do what he can to pay the debt. Deeply involved as he is, he has no thought of "going into bankruptcy." Hear him: "So much as in me is, I am ready to preach the gospel at Rome also." Already had he endured the scorn and persecution of his own countrymen; already had he been stoned, whipped, mobbed, and imprisoned, in the cities of Greece; but nothing daunted, he is ready, aye, *eager*, to preach the "glorious gospel" in proud, idolatrous, persecuting Rome also! Yes, to the haughty oppressors of his own nation and kindred, he longs to make known "the unsearchable riches of Christ."

"I am a debtor." I will try to remember this when I go to the monthly concert, and also those words of the wise man, "Withhold not good from him to whom it is due, when it is in the power of thy hand to give it."—*Watchman of the Prairies*.

A Guilty Conscience.

The power of conscience is finely exhibited in the case of Saul, the monarch of Israel. His sins were set in array before him, and his heart greatly trembled. God refused to answer him by prophet, or by vision; and the uncertain future induced him, under the lashes of a guilty conscience, to seek information at the hand of a sorceress. His mind was confused, his counsels were embarrassed, and his courage was prostrated. "The wicked flee when no man pursueth."

The power of conscience is exhibited in the case of Joseph's brethren. When one of them was retained in Egypt as a hostage, and they were commanded to bring their youngest brother into the presence of the monarch, to prove that they were not spies, they said one to another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold also his blood is required."

Darius, in an unguarded moment, and instigated to the deed by wicked counsellors, cast Daniel into a den of lions. He knew that he

had done wrong. Daniel slept in peace that night in the society of lions. But did Darius sleep? No—conscience spoke that night with a voice never to be forgotten. "The king went to his palace, and passed the night fasting; neither were instruments of music brought before him; and his sleep went from him."

The impious Belshazzar was struck with horror in the midst of his revels. There appeared on the wall a man's hand, writing out certain characters. The king understood them not; but he saw the hand, and that was sufficient. Conscience, long silenced, roused up, and in the presence of the strange apparition, thundered out his guilt. The bowl dropped from his hands, and his knees smote together. His strength was prostrated, and his soul convulsed with anguish.

With what force the effects of a guilty conscience are painted in one of the scenes of the Revelation! The judgments of God are sent upon the earth. The sixth seal is opened; a great earthquake occurs; the sun becomes black as sackcloth, and the moon becomes as blood; the heaven departs as a scroll when it is rolled together, and every island and every mountain is moved out of its place. There stands the man of influence, who had trampled upon his fellow man, despised the laws of his God, and hardened his heart against the Saviour. There stands the mighty man, whose single arm had bowed the necks of millions to his oppressive government—the king, who spake, and empires trembled before him. And there are the captains of war, who laughed at the spear, and quailed not before garments dyed in blood. But a day of fiery trial has arrived, and conscience stands forth with her dread diary of crimes. Hark! what awful cry is that which bursts simultaneously from every lip! "Rocks, mountains, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb!"

Who does not perceive the power of a guilty conscience in the trembling governor Felix, when Paul reasoned to him of righteousness, temperance, and judgment to come? How terribly did it operate upon Judas, when his Master was condemned to death. He returned the thirty pieces of silver, the price of blood, and said, "I have sinned." And such was the horror of his spirit, that he went out and hanged himself.

Beware, reader, of subjecting your soul to the remorse of a guilty conscience! Seek to possess a conscience void of offence both to God, and to man. It is a treasure beyond all price, even in this world; what will it be when we stand before the judge of quick and dead? It is a fountain of happiness to our souls, when we can say with Peter, "Thou knowest all things—thou knowest that I love thee;" or with another inspired servant of God: "My record is on high." With such a conscience, we have boldness to enter the holiest of all. This is the peace that passes understanding; the joy that is unspeakable and full of glory.—*Western Watchman*.

The Glory of Redemption.

Eternal Redemption by Jesus Christ! It will be the wonder of wonders—the theme of themes—the glory of glories. The everlasting song of the new creation, giving utterance to the glory of the Cross, and the harmonies of heaven, and the wailings that shall come up from the depths of infinite ruin, responsive to the infliction of an everywhere triumphant law, will make an impression wide as the range of intelligent existence, deep as the depths of moral being, and enduring as eternity.

"Redemption is the science and the song
Of all eternity. Archangels, day
And night, into its glories look. The Saints,
And Elders round the Throne, old in the years
Of heaven, examine it perpetually;
And every hour, get clearer, ampler views,
Of right and wrong; see Virtue's beauty more;
See Vice more utterly depraved and vile;
And this with a more perfect hatred hate;
That, daily love, with a more perfect love."

The glory of Redemption! It is the chief delight of the infinite Mind; the joy of angels; the bliss of mankind; the central and the moral bond of the universe.

As the theatre of this Redemption, our world is honored above all worlds. Though little in itself, its relations are with the universe. Though in itself an obscure corner of creation, it is made the centre of highest interest, and the world of chief attraction. The attention of angels is drawn to it. A moral force is gathering in it to uphold the universe in love and obedience. It is Heaven's laboratory, in which are to be worked out the great principles which are to

exist in and rule God's kingdom. It is the battle field of the universe, on which holiness and sin, truth and error, life and death, Christ and the Devil, are to wage their one great and decisive warfare.

History may record her eventful eras, when all the powers of earth were drawn up in hostile array, and all its interests suspended on a single conflict. Such may be regarded to have been the case, when the great question was to be decided by a single blow between Greece and Persia, whether freedom or slavery should be the future inheritance of mankind; when the victory of Constantine determined whether Paganism or Christianity should hold the throne of the Roman empire; when on the plain of Tours, it was decided whether the Crescent should prevail over the Cross in the West, as it had in the East: whether imposture should drive the truth from the earth; when on the event of the Armada, it was to be decided whether Popery or Protestantism should prevail; whether the earth should belong to Christ or to Antichrist; and when on the plains of Waterloo the armies of Europe decided the fate of "the man of destiny," and changed the current of human affairs. But Time is a more eventful era, in relation to Eternity. The spiritual powers of the universe are met on this earth in hostile array; for nearly sixty centuries has the conflict raged already, and it will continue to rage we know not how long. And who can conceive the extent of the interests at stake in this warfare? The honor of God, the maintenance of law and order, and the happiness of all worlds are involved. Our highest conceptions of the grandeur and importance of this contest, fall amazingly short of the reality.—There is a breadth of purpose, a depth of meaning, a height of glory, and a fulness of love and blessing in this work of Redemption, which eternal ages will hardly disclose.—*Bib. Repos.*

The Name of Jesus.

He is the brightness of the Father's Glory and the express image of his person. The great I am; the word of God; the only begotten of the Father; the true God and eternal Life; the alpha and omega; the beginning and the ending; the first and the last; the wisdom of God and the power of God; the arm of the Lord; the man of his right hand; the man that is his fellow, King of kings, and Lord of lords; the only potentate, holiness, justice, truth, mercy, and grace, shine in his character in perfection. He is the wonderful counsellor, the mighty God, the everlasting Father, the Prince of peace, the governor of heaven and earth. He is the mediator between God and man. He is our great high priest. He is the prophet that is like unto Moses. He is king on the holy hill of Zion. He is our advocate with our Father. He is the Lord our righteousness. His name is Jehovah. He is Jesus the Saviour; Christ the anointed. He is Emmanuel, God with us. He is our peace, our physician; the healer of breaches, and restorer of paths to dwell in; the Balm of Gilead; the Shepherd and Bishop of souls. He is the foundation of our hope; the rock of ages; the chief corner-stone; the elect and precious. He is the Sun of righteousness; the bright and morning star. He is the true light, that lighteth every man that cometh into the world. He is a high tower; the shield and buckler to his people. He is the Lion of the tribe of Judah; the root and offspring of David. He is the rod from the stem of Jesse, and the branch from his roots. His name is above every name: it is like ointment poured forth. He is the bridegroom; the head and husband of his people.—He is the elder brother and near kinsman, and the redeemer of his people. He is the captain of the Lord's host; the angel of the covenant; the light of the Gentiles, and the glory of his people Israel. He is his people's beloved and friend. He is the tree of life; the hidden manna; the bread of life and fountain of living waters. He is the rose of Sharon and the lily of the valley. He is the desire of all nations; the promised seed of the woman; the seed of Abraham; the Son of God. He took upon him the form of a servant. He was rich, but for our sakes he became poor, that we through his poverty might be rich. He is the holy one of God; the judge of quick and dead, to whom give all the prophets witness. He is the Lamb of God that taketh away the sin of the world. He is the resurrection and the life; and the exceeding great reward of his people. He is the altogether lovely; the chiefest among ten thousand. He is fairer than the children of men. He is clothed with majesty and honor, and armed with panoply Divine. He is a man

of war, and out of his mouth goeth a sharp sword with two edges, that with it he should smite the nations; and he treadeth the winepress of the fierceness and wrath of Almighty God. Angels worship him; seraphs veil their faces in his presence; the four-and-twenty elders cast their crowns before his throne, and will tremble when he appears. All power in heaven belongs to him; it is he that maketh a way for the wind, and a way for the lightning of thunder. He hath a way in the sea, and his path in the mighty waters; it is he that bindeth the sweet influences of Pleiades, and looseth the bands of Orion. He is the father of the rain, and the begetter of the drops of dew. He is the God of Nature, and the God of Grace.—*Chris. Herald*.

The Streets of Canton.

As there is no part of the world so densely populated as China, so there is no part of the empire so densely populated as Canton. The streets are exceedingly narrow, and in many places hardly sufficient to allow the crowded population to pass. There are no wheel-carriages in use. The passenger walking through the city, is constantly jostled by the chair-bearers of the mandarins, or wealthy merchants. Recovered from such a shock, a coolie, or porter, bearing a burden, knocks him against the wall with a sort of grunt, whilst he is shuffled in an opposite direction by a second. Peculiarly curious to English eyes are the number and variety of live stock which are exposed for sale in these narrow streets—puppy dogs yelping in bamboo cages, kittens mewling, rats squeaking, fowls chucking, ducks quacking, geese cackling, and pigs grunting, fish swimming, and earth-worms, slugs, &c. &c., variously disposed, are exhibited in tubs and earthen pans. A barber close by twangs his iron tweezers to call his customers near him; another operates upon a patient customer, seated upon a tripod stand—plaiting his tail, cleaning his ears, shaving his head and face, extracting all long and superfluous hair from his eyelashes, eyebrows, and nose, and finishing off by a good thumping of his back, and cracking his joints. Hard by is an itinerant vender of cooked food, with an enormous reed umbrella, dispensing rice, fat pork, and stews swimming in oil and soy, which he serves out, in small bowls and basins, to hungry customers, who devour the mess with an epicure's gout. Beside this merchant is seated a brother itinerant, the vender of sweetmeats. A little farther on stands a bookseller, exposing his library, the contents of two boxes, which he hawks about. In his vicinity is a fortune-teller in the act of unfolding the future to an anxious dupe, and a doctor, decorated with a string of human teeth around his neck, extending below his waist, while his box of drugs hang before him. Then an aged woman may be seen, with feet three inches long, seated under an umbrella, mending old clothes, while a passer-by, wanting a button sewed on, repairs to her, and remunerates her with a "cash." Not far distant a leprous beggar exhibits his disgusting sores, and rattles two pieces of bamboo to attract attention. Suppose the air filled with the noises, cries, and vociferations of these various venders, and of the constantly changing of human beings, and some slight conception may be formed of Canton on approaching to Hog-lane. Going through this thoroughfare, which is occupied by spirit shops, and stores of all kinds, announcements such as the following arrest the eye:—"Ingli is ere spok;" "Jack all ting ere fin will;" with others of a similar orthography. This street is frequented by sailors, and being the resort of the very lowest and most depraved, Jack often gets robbed, and becoming crusty, uses his fists, when a general *scrimmage* takes place.—*Dublin University Magazine*.

"In Everything Give Thanks."

It is not enough for Christians to pray unto the Lord for a supply of their wants; they must also offer unto him the excellent sacrifices of praise and thanksgivings. In this service the holy angels and spirits of just men made perfect in heaven, are continually exercised; and therefore, by abounding in this duty, we shall be made most like unto him. And as respects the acceptableness of it, let us hearken to what the Lord himself says: "Whoso offereth praise, glorifieth me." Ps. 50:23. A sinner may put up his requests unto the Lord, and not honor him, but serve himself, by seeking to have his necessities supplied; but he that offers the sacrifice of praise must needs glorify God, because that proceeds from a free and loving heart, touched with a lively sense and feeling of God's

loving-kindness and merciful goodness. All the ten lepers prayed unto Christ to be healed; but the poor Samaritan alone glorified God, because he only returned to give thanks. Christians can never want causes or occasions of thanksgivings to God. For even in the midst of our crosses we enjoy innumerable blessings, both corporeal and spiritual. "The Lord, even in judgment, remembers mercy." And these very afflictions which come nearest to us, are sent in mercy. He never lays more upon us than we need; nor ever so much as we deserve. And in our greatest extremities he is with us, to strengthen us, to direct us, to sanctify our troubles unto us, to give us patience under them, a good use of them, and, in the end, a blessed issue out of them; in all which respects he is "greatly to be praised."—Dodd.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, SEPTEMBER 15, 1845.

The Motive for Missionary Effort.

When we remember the strength of our former confidence in the ultimate conversion of all nations to Christianity,—a confidence which was entirely the result of education,—we do not wonder that others, who have been similarly educated, should cling to this favorite hope of a majority of the church, with a tenacity equalled only by that of life.

Every Christian heart can but wish that all men might be saved, if such were in accordance with the purposes of God. We suppose that every Christian, when he surveys the desolation of the world, the wants of dying millions, and realizes the awful retribution to which the impenitent are fast hastening, feels within himself as PAUL felt respecting the condition and destiny of his own nation, when he exclaimed: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." PAUL was not indifferent to the condition of those who had rejected the Gospel of CHRIST. For he says in another place: "I say the truth in CHRIST, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow of heart. For I could wish that myself were accursed from CHRIST for my brethren, my kinsmen according to the flesh." But with all his yearnings of heart for the guilty Jews, he well knew, that, comparatively, but few of them would be saved. He was well aware that God had blinded their minds, that they should not see, and hardened their hearts, that they should not understand. He full well understood that they "were blinded, according as it is written, God hath given them the spirit of slumber, eyes, that they should not see, and ears, that they should not hear,—unto this day." He was not unmindful that "David saith, Let their table be made a snare and a trap, and a stumbling-block, and a recompense unto them: let their eyes be darkened, that they may not see, and bow down their back always," and he knew that "blindness in part had happened to Israel until the fulness (πλήρωμα)—full, perfect, or complete number) of the Gentiles be come in." Yet none of these things caused him to fold his arms in sullen indifference, or to refrain from doing all he could to save souls. Not hoping to win *all*, he labored day and night to "save *some*,"—"If," said he, "by any means I may provoke to emulation them which are my flesh, and might save *some* of them;" for a remnant might be saved. He made himself the servant of all, that he might gain the more. He says, "I am made all things to all men, that I might by all means save some." The hope of rescuing *some* from eternal perdition was the great motive power with him. As in a race, all men knowing that but one can win the prize, so PAUL was not discouraged to labor that a comparatively small number might partake with him of the hope of the Gospel.

The motive that actuated PAUL in his day should actuate Christians now. Some tell us that if you convince the church that the world is not to be converted, you will take from it the great incentive to missionary effort, and would paralyze their energies. There is reason to fear that this is too true—that the church is actuated more by the hope of effecting cer-

tain splendid and glorious results, which it fancies will be realized in the future, than it is by effecting immediate and present good. This is not true of all, and ought not to be of any, but it is certainly true of those whose energies would be paralyzed, were it not for the hope of the world's conversion. It may be that God—foreseeing that the church would need some such incentive to action—wisely permitted it to indulge in the splendid day-dream of renovating the nations by the preaching of the Gospel. Certain it is, that in the indulgence of this fancy holy men have been induced to peril their lives in heathen lands, shut out from all the pleasures of home and civilization, enduring trials and privations beyond what we can hardly realize, that they might carry the news of the SAVIOUR'S dying love to sinful men. In the indulgence of the hope of converting the world, all lands have thus been visited, the highest mountains been traversed, and the most inaccessible fastnesses been penetrated. The Word has been translated into all languages, and souls in every dark and benighted corner of the earth have been rescued from the endless pains of eternal death. And thus it may be that by the prevalence of this belief, incalculable good has been effected. But the church should need no such stimuli. The SAVIOUR presented no such motive, when he gave the commission to go into all the world and preach the Gospel to every creature. His promise to be with his preachers to the end of the world was all the cheering he gave. The apostles held out no such inducement: they were content to labor, leaving the results with God. So should Christians of the present day labor, not for future results, which they hope to effect, but because the SAVIOUR has commanded us thus to labor till the world shall end. We are not to inquire whether men will hear, or whether they will forbear: our duty is to preach the preaching that God has bidden us, and in so doing we may hope to save some. We should not follow the example of some, who, in believing that the coming of CHRIST is near, have actually lost their incentive to action, and sit with folded arms, caring only for their own salvation. Such have not the spirit that actuated PAUL. They have not the spirit that should actuate all Christians. It is possible that such may be saved; but they may depend upon it, that their salvation will not be hastened, or effected, by their indifference to the salvation of others. The command, "Go ye into all the world and preach the gospel to every creature," is as imperative now as ever. There will be no repeal of that declaration while sinful men can be saved. The nearer the judgment may be believed to be, with so much more energy should Christians labor to save some. If only the glimmering twilight of this world's day remains, there is so much the more need of constant, energetic, persevering, untiring labor. The salvation of a single soul is worth striving for.

One of the missionaries at the Sandwich Islands writes to a friend: "I am more and more convinced every day that I live, that the Hawaiians are a doomed race; and what is done for them, must be done soon." This feeling, that what is done for any nation must be done soon, should prompt all to immediate action, more than all hope of remote results.

The Advent Herald vs. Olive Branch.

"The 'Olive Branch' (a saintly paper) having said that Mr. Himes, the editor of the 'Advent Herald,' and a preacher of the Second Advent doctrine, had agreed to this issue—namely, that 'if the world ended (in 1843) as he (Mr. H.) said, then were we (the 'Olive Branch') a base liar; if it did not, he (Mr. H.) should acknowledge himself a deceiver and an impostor'—the 'Olive Branch' having said this, we inquired of Mr. Himes whether it were a fact that he had accepted this issue. The following is his answer."

[Here followed our answer, in the Herald of Aug. 12th, headed, "All the Deceincy."]

"We must remind the 'Advent Herald' that we have to 'judge the tree by its fruit.' When we see a manifest want of respect and courtesy in Christian professors generally, in their treatment of those who profess a belief in the same religion, we cannot think much of the Christianity that does not make them behave better to each other. We prefer, in such cases, to be numbered with the sinners. We are bound, however, in candor to declare, that the mildness and sincerity of the language of the 'Advent Herald' in reply to the coarse and vulgar attack of the 'Olive Branch,' is an exception to our remark, that religious men are *always* given to abuse, for a more temperate reply, under the circumstances, we have rarely or ever seen."—Boston Investigator.

We reply to the Investigator, that we are perfectly willing to accept of the rule, that judges a tree by its fruits. We cannot gather grapes of thorns, nor figs of thistles. We must, however, strongly protest against classing Mr. NORRIS amongst religious men, and making saints and religion responsi-

ble for his "coarse and vulgar attacks"—for such is not the fruit of that saintly forbearance which suffers long and is kind. Mr. NORRIS's professions no more make him a saint, than did the profession of JUDAS make him. A saint, as defined by WEBSTER, is "a person sanctified, a holy or godly person, one eminent for piety and virtue. It is particularly applied to the apostles, and other holy men mentioned in Scripture. A hypocrite may imitate a saint." Now, judging a tree by its fruits, those only are saints who bear the fruit of godliness. The bearing of any other fruit is an evidence that they are sinners. We therefore protest against the sins of Mr. NORRIS being brought as evidence that "religious men are" ever given to abuse. As a specimen of his fruit, see the following in the Olive Branch, in reply to our "temperate reply" of the 12th ult.

"Mr. Himes is a poor, miserable, fallen man, and it would be mean to tread upon him in his low estate. If he would but retire to private life, and cease to justify his impostures, we would never name him again; but he still wishes to be regarded as a teacher of God's truths."

"As to the cases of ruin caused by Himes's delusion, the country is full. Go to the graves of the suicides who were driven to murder themselves by that man. Go to the houses of the insane—look at their records, and see what a large percentage of those who have been their inmates since 1843 were sent there by Himes's delusion. Go to the poor-houses in city and country, and there learn what a vast multitude of those poor human beings were made paupers by the delusions and false doctrines of J. V. Himes. Alas! how great the sum total of wretchedness induced by that miserable man! It will never be fully known until the judgment of the great day."

"And now this man complains of being persecuted and slandered. So does the felon who smarts under the penalties of the law. Those who have warred against society, must expect that society to resent its wrongs,—but we spare the poor sinner, and leave him to his God, his conscience, and his country, being assured his punishment will be greater than he can bear; already those whom he has deluded, begin to suspect who has wronged them. The following is an extract from his paper of the same date as the article heading this editorial:—'But few are acquainted with the deep and settled hostility of the enemies of this office, both within and without.'"

We say to Mr. NORRIS, go to the graves of suicides, to the insane hospitals, and the poor-houses, and investigate how far we have tended to produce such results. Generalities in this case are of no weight: specific facts are essential to relieve him of the charge of falsehood, which may be added to the long catalogue he has before uttered against us.—Strange indeed would it be, if none whose views accord with our own, had suffered those ills which afflict the believers of all creeds. But we challenge the proof, that the doctrine of the personal coming of CHRIST, as it is taught in the Bible—and as we have taught—is legitimately any more responsible for these things, or for the fanaticism into which some have run, than were the labors of LUTHER and MELANCTHON for the sad errors of some, who, beginning with them, departed from their teachings; or than the Methodist Episcopal church is for the course and present condition of Mr. NORRIS, or for the corrupting streams of sickly fiction which weekly flow from his columns. In every case which any man has dared to specify, we have clearly shown its falsity. In the case of the Edgecomb tragedy,—that most revolting occurrence charged to PINKHAM's belief in the personal reign of CHRIST,—his neighbors (Baptists) certified, that he not only did not thus believe, but was an opposer of it. In the case of Mr. WALKER, of Belchertown, whose melancholy death was charged to the same cause; his wife, sister, father, mother, and brothers, certified that he was never inclined to that belief. In the case of six charges of gross dishonesty against us, published by the Olive Branch four years since, in every case the persons referred to gave their certificates of their falsity. In the case of Mrs. S. Y., published by that paper Nov. 23d, 1844, the husband, brothers, and sisters of the deceased, and others, published their testimony, disproving every point. So it has been in every case which has been presented; and yet in not a single instance has the Olive Branch corrected its falsehoods. How should he (when the Ethiopian cannot change his skin, or the leopard his spots), do good, whose inclinations lead him to do evil. As we said before, it would be strange if there were not some who believed in the personal reign of CHRIST, who had been left to insanity, &c.;—but let the facts in all such cases be examined, and let it be shown how much of it was chargeable to the doctrine, and how much to a predisposition to that state of mind, or to the unkindness and opposition, and persecution on the part of opposing friends. It is no unheard-of occurrence for the brutality of a beastly husband to cause the death of a wife,—much less her insanity.

Mr. NORRIS may well ask to go to the poor-houses, hospitals, &c. Yes, let him go there, and count how many have made shipwreck of all their earthly and future hopes, whose first departures from duty and from God were caused by perusing the columns of the Olive Branch. Yes, and let him enter into the precincts of another world, and count there the numbers whose minds would have been led to God and heaven, had not the love for fiction poisoned and unfitted them for the love of the truth. Does he forget where all liars will have their portion? The coming judgment, and the records of eternity, will decide which paper has been the most instrumental in sending souls to perdition, and which in fitting them for heaven,—the Olive Branch, or the Advent Herald. We shrink not from that tribunal.

In short, the man who makes such charges without evidence, unblushingly avows to the world that he is at heart the very knave that he judges another to be,—thus pre-judging, because he has no moral conception of conscientious and honest motives to actuate others under the given circumstances.

Mr. NORRIS's allusion to our "enemies within," is of a piece with his uniform perversion of truth when speaking of us. Our "enemies within" happen to be in the plight of those "without;" they slander, and then join in the "hue-and-cry," on the strength of "common fame" all of which, so far, have lacked the essential ingredient of truth, necessary to give them vitality. Therefore his remark—"Already those whom he has deluded, begin to suspect who has wronged them,"—is rather pointless. The Olive Branch and false-hearted Adventists may unite in their abuse, but they have yet to show that there is a shadow of truth in any of their slanderous statements.

Our enemies have no reason to congratulate themselves on the success of their efforts, to embarrass, and, if possible, ruin us; for we wish to inform them, that while we confess that we have enemies both "within and without," we also have friends "within and without,"—friends that have character and influence, and who are acquainted with our labors and sufferings,—friends that will not suffer us, nor the cause we advocate, to be ruined.

"In the fourth annual report of the Mount Hope Institution for the Insane, by Dr. W. H. Stokes, he says, in respect to moral insanity, 'Another fertile source of this species of derangement has appeared to be an undue indulgence in the perusal of the numerous works of fiction, with which the press is so prolific of late years, and which are sown broadcast over the land, with the effect of vitiating the taste and corrupting the morals of the young. Parents cannot too cautiously guard their daughters against this pernicious practice. We have had several cases of moral insanity, for which no other cause could be assigned than excessive novel reading. And nothing is more likely to induce this disease than the education which fosters sentiment, instead of cherishing real feelings—such as result from the performance of actual benevolence, sacred duty of ordinary life, and of religious obligations—which awakens and strengthens the imagination, without warming the heart; and, to borrow the language of an eloquent divine, places the individual 'upon a romantic theatre—not upon the dust of mortal life.'"

The Weekly Messenger has the following remarks respecting calumniators:—

"Many persons seem to have a kind of innate propensity to circulate evil reports of others. They are accordingly seldom, if ever, heard to speak well of their neighbors, but are found diligently availing themselves of every opportunity that offers to utter something to their disparagement. Such persons are a great pest to society. Through their influence the most intimate friends are frequently set at variance with each other, and whole neighborhoods are sometimes thrown into the utmost confusion. Those who consult their own peace, as well as that of the community, should avail themselves of every proper instrumentality to put such persons entirely out of countenance, and to make their number as small as possible. Their conduct should be held up in its true light, as proceeding either from a spirit of the most sordid jealousy at the happiness of others, or from an unholy pleasure in their injury, and as highly prejudicial to the interests of society. Great care should also be taken to avoid being in any way improperly influenced by their reports, or giving the least countenance, either directly or indirectly, to their evil practices. The rules which the late Rev. Charles Simcox adopted, for the regulation of his conduct in reference to such matters, are excellent, and should be observed by all who properly consult the true interests of our race. They are the following:—

- "1. To hear as little as possible of whatever is to the prejudice of others.
- "2. To believe nothing of the kind till I am absolutely forced to it.
- "3. Never to drink into the spirit of one who circulates an evil report.
- "4. Always to moderate as far as I can the unkindness which is expressed towards others.
- "5. Always to believe, that if the other side were heard, a very different account would be given of the matter."

"The longer he lived, he tells us, the more he felt the importance of adhering to these rules. His experience in this matter has been fully corroborated by

that also of all the wise and the good. How glad should we be to find his rules generally adopted, and faithfully carried out, as in that event much good will most certainly be secured to every community."

The Jews.

At the anniversary meeting of the Society for Ameliorating the Condition of the Jews, in New York, Dr. J. DOWLING, speaking of the Jews, said: "We Gentiles owe them a debt of everlasting gratitude as the conservators of the Word of God. Another reason is," said he, "they are the kinsmen of the prophets and apostles, aye, even of Jesus CHRIST himself." These reasons do not bear on our minds with the same weight that they seem to have done on the mind of Mr. DOWLING—the latter particularly.

The relation that the Jews of the present day—a large portion of whom are practical infidels—bear to CHRIST and the prophets, can be no more intimate than that borne by the Jews of the time of CHRIST to ABRAHAM. And when we hear peculiar favor claimed for them, on the plea that they are of kin to CHRIST, we always think of the plea put forth by the Jews of his time: "We be ABRAHAM's seed;" "ABRAHAM is our father." The SAVIOUR did not acknowledge the validity of that claim: "Jesus saith unto them, If ye were ABRAHAM's children, ye would do the works of ABRAHAM. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not ABRAHAM. Ye do the deeds of your father. Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth." On another occasion he said to them: "Ye be witnesses unto yourselves that ye are the children of them which killed the prophets;"—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Again, he exclaims over them: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee!" Thus the SAVIOUR denied their claim of relationship to ABRAHAM, which was denying it to himself. And shall the children of those descendants of murderers of the prophets, of that "generation of vipers"—these descendants of the murderers of the SAVIOUR, on whom still rests the direful imprecation: "His blood be on us, and on our children," invoked on them by their murderous ancestors—be claimed as "the kinsmen of the prophets and apostles, aye, of Jesus CHRIST himself"? The idea is revolting!

Nor do we see that we owe the present Jews any gratitude on account of their ancestors having been the repository of the Sacred Oracles. We owe the Roman Catholic church the same debt, for the same reason. We owe a debt of gratitude to God for having made them the repository of his Word. It was to the advantage of the Jew that unto them were committed the Oracles of God—that to them "pertained the adoption, and the glory and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh CHRIST came, who is over all, God, blessed forever." These things were a reward to them, and for these we should be grateful to God: not to them.

But are we therefore to shut from our sympathies these descendants of ABRAHAM? In no wise; they with us, are equal members of the same human family. If the SAVIOUR could exclaim over them, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings," surely we should not withhold from them that sympathy which is alike due to them and the whole human family. God's grace is free to them, and to all. To all who shall be finally lost, it may be said, "And ye would not!"

Letter from Bro. Litch.

DEAR BRO. HIMES:—The cause of God, in the state of Pennsylvania, is onward, and the truth is taking root in the hearts of the people. Since my last, I have visited the central part of the state, and find the brethren generally strong in faith, giving glory to God. The signs of these times are such as to remove doubt from the minds of nearly all classes of community, that we have reached the crisis of the world, and that the great change is upon us.

Our Camp-meeting in Centre Co. was a time of refreshing. The field is white already to harvest.—The labors of Bro. BOYER in that section, have been greatly blessed of God, in removing prejudice, and holding up the truth before the people. The discussion between Bro. OSLER and BOYER and the Methodist Preachers, has resulted in the advancement of the cause. By establishing church order on a Scriptural basis, and uniting the brethren and sisters together in church fellowship, and faithfully enforcing Bible

discipline, the members have grown in grace, and adorned the cause of CHRIST, until they have won the confidence of the community.

There were between twenty-five and thirty who professed to find peace in believing, during our Camp-meeting, and many others who manifested a deep sense of their need of salvation. Bro. B. has a large circuit which he supplies regularly with preaching, and in addition, attends to as many new calls as circumstances will admit of his attending. Bro. J. T. LANING is now with him, and will probably remain there for the present. Doors are opening also in Clearfield and Elk counties, where, if suitable laborers could be obtained, interesting churches might be established. Indeed, the fields of labor are so numerous and inviting, that it is difficult to determine which to occupy, while the others must necessarily be neglected. May the Lord raise up and send forth laborers into his harvest.

Yours, in hope,
J. LITCH.
Philadelphia Sept. 6, 1848.

MISREPRESENTATION.—There is an attempt being made at this time, to class the Conferences of the Adventists with those of Rome, and of the various Protestant denominations. The object of this attempt is to distract and divide the body. The Conferences are charged with making creeds, laws, &c. &c., after the manner of despotic sectarian bodies, for the purpose of taking away the liberties of the "dear brethren!" We are happy in being able to state, that most of the "dear brethren" perfectly understand the grounds of this anxious solicitude in their behalf; and we think we see strong indications of an equal enlightenment of the others. Some have read the reports of our Conferences, and others have attended them, looking in vain for the evidences of those Procrustean bedsteads and thumb-screws, which they were led to expect in every resolution and movement. They have thus become aware that our Conferences are voluntary meetings, made up of the best friends and most devoted laborers in the cause,—those whose love for liberty and Bible doctrines, it is scarcely necessary to say, is not inferior even to that of those who dolefully lament lest the "dear brethren" should be betrayed. We altogether agree with the wise man, that, "in the multitude of counsel there is safety," and we think the result of our various meetings has abundantly verified the truth of the proverb. Hence, we have never attempted to take the Pope's chair, or endeavored to exercise a general censorship over the brethren of the Advent cause, much less over all Christendom! We wish to act in concert with our brethren in every laudable enterprise to advance the cause of CHRIST. We have neither time nor inclination to divide and scatter the body of Advent believers, either by irrelevant issues, cant, or misrepresentation. And, moreover, at the risk of being considered utopian in our views, we do not believe that God will suffer others to succeed in their attempts to do so.

LOSS OF THE SHIP OCEAN MONARCH.—We have to record the melancholy intelligence of the loss of this splendid ship, by fire, by which upwards of one hundred and fifty persons perished. The *Ocean Monarch* sailed from Liverpool on the morning of the 24th ult., and about noon it was discovered that she was on fire. Capt. MURDOCH's account of the events connected with the fire is of the most thrilling description. The vessel had about 398 persons on board, including the crew and passengers. There were 360 steerage passengers, emigrating to this country. The panic and confusion were so great as to prevent his orders being heard; consequently, there was no regularity or system adopted, by which the great loss of life might have been obviated. Most, if not all, of those who perished, were drowned; having blindly jumped overboard, guided only by an instinct to save themselves from the flames. A number of vessels soon came to their relief, and succeeded in saving 129 persons. One act, among others, of heroism, is related on the part of the stewardess of the ship, who lost her life in attempting to secure some powder, which she knew was in some part of the ship. Another is that of a sailor, belonging to one of the vessels coming to their aid, who with his own hands lowered into the boats upwards of 100 persons, mostly women and children, and was the last person to leave the ship.

The *Ocean Monarch* was built in East Boston, and was owned in this city. She was a most magnificent vessel, of about 1300 tons burthen, and had on board a very valuable cargo, all of which was destroyed.

RECALL.—The meeting at Abington is recalled for the present.

Happiness of the Self-Denying.

"Religious self-denial is no hard and painful duty, as it is generally thought. The testimony of the Bible, and the experience of Christians, concur in refuting the idea. Both these authorities declare that the happiest men in the world are self-denying, and that they are happy in proportion to their self-denial, and because of it."

"Look at facts: MOSES was a happier man than PHARAOH. Does any one doubt this? DANIEL was happier than the Chaldean King. PAUL was happier than the Emperor NERO. HOWARD was happier than BONAPARTE. And the paradox to the selfish mind is, that these men found their happiness in self-denial. Of MOSES it is said, that he chose to suffer affliction with the people of God, esteeming the reproach of CHRIST greater riches than the treasures of Egypt. PAUL's experience corresponded with this. He says, 'I take pleasure in infirmities, in reproaches, in necessities, in distress, for CHRIST's sake.' And in another place, after reciting a long catalogue of his sufferings, he says, 'As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.' So speaks all Christian experience. The purest, most unmingled happiness tasted on earth, is by the men who most nearly approach the pattern of Him, who, though he was rich, became poor, that we through his poverty might be rich."

"There never was a more obvious practical mistake than to attempt to find happiness in avoiding and going round the path of self-denial. They are at the exact antipodes of truth who suppose happiness depends upon shunning the cross. It depends upon taking it up and bearing it. True blessedness is in self-denial, not in avoiding it. He who shuns an obvious call to deny himself for CHRIST's sake, shuns an opportunity of tasting the most exquisite joy permitted to man this side of heaven. O, the infinite number of turn-outs and by-paths from the path of self-denial, resorted to in the belief that they are pain-saving paths, when in truth they only turn the traveler off from the highways of joys unspeakable and full of glory."—N. Y. Evangelist.

THE MEREDITH TENT MEETING commenced on Sunday, Aug. 27, and continued, without interruption, over the next Sunday. Bro. HAWKES preached the first day, to a good audience, and with interest. On Monday, Bro. PLUMMER, BURNHAM, NEEDHAM, HIMES, and others, arrived, and on Tuesday, Bro. I. H. SHIPMAN, and others, all of whom took part in the labors of the meeting.

The preaching was of a character to enlighten and comfort the people of God. Most of the great questions which involve our hope of the speedy coming of CHRIST, were ably discussed. Our prayer meetings were earnest, and full of the right kind of life, and health. Some were convicted of sin, and manifested true penitence. Many were restored from backsliding, and several to the Advent faith, from which they had been swerving, and one was converted, if not more, before the meeting closed.

We had a large attendance of the candid portion of the community, who gave us a fair hearing. A very great amount of prejudice was removed, which must result in great good to those who cherished it, as well as the suffering cause. Our brethren SMITH and SHAW, who labor in that vicinity, will now find an enlarged field of usefulness, without the embarrassments heretofore existing. May God give them great success in gathering souls to CHRIST in that region.

The thanks of the meeting are due to Mr. MEAD, and the citizens generally, for their kindness and liberality to us. And we also feel called upon to say, that we owe many thanks to Bro. SHAW, DAVIS, WIGGIN, COLE, BALDWIN, and others, for their kindness and liberality in the support of the meeting.—They will have their reward "in the resurrection of the just."

THE SALISBURY TENT MEETING was attended with results similar to the above. We expected a full notice by another hand, but have not received it. Much prejudice was removed, backsliders were reclaimed, and a man, who came about one hundred miles to attend the meeting, was converted to God. It was a joyous and profitable season.

Our thanks are due to the citizens for their decided action for the order and quietude of the camp ground; also to Bro. J. FOWLER, for his general hospitality.

Our three Tent meetings, at Providence, Salisbury, and Meredith, have been of much service to the Advent cause in all this region. The expense and labor attending them are very trifling compared with their real benefit. They are a means of reaching all

classes of minds, and of enlarging the sphere of our usefulness, and also the borders of the cause. We hope that our tent and camp-meetings generally, will be liberally sustained; for judiciously conducted, they are the most efficient means of spreading light, and of bringing souls to God.

THE "CHILDREN'S ADVENT HERALD."—This little sheet is published once per month, at this office, at 25 cents a-year. We have about 800 subscribers; but this at 25 cts. a volume does not meet the annual expenses. We are glad to find an increasing interest in the paper among both parents and children. A friend recently proposed that we should make a special effort to extend its circulation. He thought its value was not known, or appreciated, and that a little effort to extend it would be successful. We have done what we could in time past; but we do not doubt but further exertions would be crowned with success. We can furnish the back numbers of this volume to 300 new subscribers. The volume will make a very instructive book for children and Sabbath-school teachers. Will our friends make a trial, and see what can be done in every place? Remember that our two papers are distinct; no articles are transferred from one to the other. The children of Advent families ought to have such a paper. When they become acquainted with it, they will not do without it, unless they are obliged to. Let parents, Sabbath-school teachers, and children, all make a united effort—and make it now.

BRO. E. GALUSHA.—In answer to many enquiries, we would say, that Bro. G. is still firm in the Advent faith, and is laboring among the Baptists, and others, as Providence opens the door of usefulness. In a recent letter he says: "I can preach to no church that refuses to hear me as an Abolitionist, or an Adventist." We rejoice that he finds an open door, and a disposition to hear on the coming of the Lord, among his old Baptist friends, as well as others.

BRO. J. P. WEETHEE.—We hear good tidings of his labors at Buffalo. He arrived in this city Thursday. We hope to detain him longer than he has arranged to remain. His appointments at New York and Philadelphia may in that case be delayed a little time. Bro. WEETHEE will preach in Chardon-street Chapel Sept. 17th, all day. We expect there will be a throng to hear him.

NEW WORK.—"The Restitution. Christ's Kingdom on Earth; the Return of Israel, together with their Political Emancipation; the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its Overthrow." By J. Litch, Author of various works on Prophecy, and of the History of the Advent Faith and Cause." Price, 37 1-2 cents. Discount to agents and publishers.

DIAGRAM OF DAN. 2.—THE GREAT IMAGE.—We have had many calls for this part of the set of the diagrams on the whole vision of DANIEL, but could not break regular sets. We have now prepared the *Image* for sale, separate, and can supply any orders for it. Price, mounted, \$2 00.

The article in our last headed, "Valley of Jehoshaphat," we unintentionally omitted to designate as having been selected; though we do not know the name of the paper in which it originally appeared.

An extensive fire took place in Brooklyn, N. Y., on Saturday night last, destroying upwards of two hundred houses. The loss of property is stated to be very great.

THE CHRISTIAN, IN ALL HIS PRAYERS, SHOULD LOOK WELL TO HIS HEART.—The eye of God is then, in an especial manner, upon it. He does not look at the eloquence, the length, the number of the prayers, but at the sincerity of the heart. He approves, accepts, and rewards no prayer, but that in which the heart is engaged. It is not the lifting up of the voice, the wringing of the hands, or the smiting on the breast, that he regards, but the emotions of the heart. He hears with approbation no more than the heart speaks in sincerity.—*Exch.*

REMOVAL.—The office of the *Advent Herald* is removed from No. 9 Milk-street to No. 8 Chardon-street, a few steps north of the "Revere House," in Bowdoin Square. Those wishing to find us, had better inquire for the "Revere House," or "Bowdoin Square." To go from our former office, go up Milk to Washington-street,—down Washington-street to the old State House, where Court-street commences,—up Court-street to Bowdoin Square. Chardon-street leads from Bowdoin Square to the north. The office is on the west side of the street, a few doors from the Square, in an apartment of the Chardon-street Chapel. It is but a short distance from Haymarket-street, the depot of the Maine Railroad.

Correspondence.

The Saints' Desire.

Thy Church have long waited, O Lord! thy approach,
Mid scorn and derision, and constant reproach;
Yet trusting thy promise, unfailing and sure,
They hope, even now, to the end to endure.

Like prophets, who spoke of thy coming of old,
They eagerly long that the scenes they foretold,
May speedily usher the dawn of that day,
For which they long suffered, for which we now pray.

The earth's gloomy picture of sorrow and night
Can give us no pleasure, can cause no delight;
We look for that day with its glories replete,
When saints their Redeemer with transport shall meet.

They long to be freed from the evils of sin,
From foes from without, from temptations within,
To seek a retreat where no bondage can chain
The mind to distress, or the body to pain.

They long to dwell safe, where the olive of peace
Shall flourish and blossom, and yield its increase;
Where righteousness shall like a stream overflow,
An emblem to all of its fulness to show.

Jerusalem new, with its wonders sublime,
Established with glory, enduring as time,
A home for the ransomed will shortly provide,
Where treasures of happiness constant abide.

Those flowery plains, with their beauties so rare,
Diffusing their fragrance, enchanting the air,
Still cheer the lone pilgrim amid all his care,
Who often with weeping now longs to be there.

The promise of life, where no sin can destroy
His unfailing comfort, or lessen his joy,
Now strengthen his heart 'mid his sorrows and tears,
Confining his hopes, and dispelling his fears.

With transport we hail all the signs which precede,
That day when thy captives shall ever be freed
From earth's gloomy bondage, to reign with delight,
Where freedom shall clothe all that meets the glad sight.

Still hoping, expecting, confiding in thee,
We wait thy blest coming in glory to see;
O! read the dark curtain, which hides thee from sight,
Appear in thy majesty, beauty, and might.

Portsmouth, N. H.

Letter to the Rev. J. Borland.

MY DEAR SIR:—I have read in the "Advent Herald" your "Address to the Millerite Adventists." I have read it two or three times, so that I cannot be identified with the "infatuated who do not read." I have also refrained from raising the cry of "persecution;" but must say, I believe you have given a true and honest expression of the feelings of your own heart.

When I read the preliminary remarks of the "Herald" on your voluntary production, and the application to it of a single text from 1 Pet. 4:15, the shot seemed so well directed, and the result so fatal, I could not help comparing it with something similar, witnessed in early life, on the field of battle. A soldier, wishing to be signalled for his valor, steps out of his place in the ranks to do exploits; but the keen eye of the wakeful enemy marks the unguarded movement, that savors more of zeal than prudence, and a leaden ball from the first musket leaves him a lifeless corpse on the ground.

It seems, sir, that you have bound yourself to teach for doctrines a certain set of notions, notwithstanding the whole Bible to the contrary; and though a thousand suns shed their light upon the truth before you, and five thousand times your errors be confounded before your face, you will still insist upon it that the world will be converted, and shall be converted, and that "we are now just upon the eve of it;"—that the kingdom of God was set up at the first advent, or, at the latest, with the conquests of Constantine;—that the Son of Man comes to take away his saints by death;—that at death the saints receive the crown, white robe, and palm, and that their eternal abode is beyond the bounds of space. Thus virtually making void the second coming of Christ, and the resurrection of the just. And for six years past, you have had with you here in Canada the sympathies of the sceptic and the infidel, the licentious and the profane scoffer, while your influence has been employed, in public and private, in drowning the crowning doctrines of Revelation, viz., the coming of the Lord at the door,—the resurrection of the saints,—and the establishment of the kingdom of God over all the earth, at the appearing of Christ; and with not a solitary text of Scripture on your tongue, or in your favor.

You very modestly tell the "mistaken Millerite maniacs," that "without any just cause, they have left the churches of God, truth, and its blessings, for error, and are now entangled in its toils." Blessed entanglement! O glorious toils! If, sir, your feet, and the feet of your brethren, were similarly entangled, you would then, for the first time, be qualified to join understandingly in the song, "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." You would then find out why we have thrown overboard those visionary phantoms, and with both hands have grasped the heaven-inspired and Bible-taught truths of God, and by which we have leaped over a wall, and run through a troop.

In your preaching and writing, you appear to me like a "man who runs into darkness in the day time, and gropes in the noon-day as in the night." And you must have been under a strong groping spell for a whip to chastise these "monomaniacs," when you

selected Job 42:7, 8. You quote this, and apply the rebuke, made to Job's three friends, to us. With the application you designed to give that scripture, it would read as follows: "Hear the Lord himself in the case." You say, "And it was so that after the Lord had spoken these words unto Borland, the Lord said to Miller the Lowhamptonite, My wrath is kindled against thee, and against thy infatuated friends; for ye have not spoken of me the thing that is right as my servant Borland hath: he has proved to you from the second Psalm, v. 8, also from Rev. 11:15, the conversion of the world before I come; but you have kept prating about an iron rod, and dashing to pieces the nations as a potter's vessel, and about my wrath being come, the time of the dead that they should be judged, the giving of rewards, and the destroying of those who corrupt the earth, as being the meaning of these passages; also you have annoyed him with your dogma of the end of the world and my coming being nigh, even at the door; whereas my servant Borland has promptly told you, once for all, it is a silly notion, and that upon it he would not attempt to reason; therefore take unto you seven bullocks and seven rams, and go to my servant Borland and offer up for yourselves a burnt-offering, and my servant Borland will pray for you, for him will I accept, lest I deal with you after your folly, in that ye have not spoken of me the thing that is right, as my servant Borland hath." O sir, when shall we "attain to a rational apprehension of the sacred Scriptures?" for so dull are we, that we might have grown gray before we had found out the meaning of this passage. And, sir, had not the "Herald" detected the "tiara" on your head, it would have been as much in the dark as yourself.

But we are called upon to make reparation. For what? Why, for the fearfully incurable wound that has been inflicted on your unscriptural dogmas. This is the undisputed fact. It has acted as the barley-cake in the camp of Midian, overturning your tents of darkness and error. It is the sword of the Lord and of Gideon. I have often told my brethren who left the Methodists soon after I did, that if we were to go back and make acknowledgment for what you regard our "extravagance and folly," we should not find them, even in point of doctrine, where they were when we left.

O, the shifts of yourself and brethren, when you profess to expound to your congregations the prophetic Scriptures! Mr. Miller's principles of interpretation you hate. They stand in your way. You must get past, or come to the same conclusions. Balaam's difficulty in passing the angel in the narrow way (a wall being on either hand) was not greater than yours. He got past,—so do you, with this difference: he got one foot crushed, and both of his eyes opened, and ever after talked as an honest man, about the Lord's coming and kingdom. You get crushed, but, alas, both of your eyes remain closed, and you talk about the kingdom as a blind man would talk about that which he had never seen.

You make quite a stir about the dissolution of our connection with these "orthodox churches, through which all our good has been derived;" as though we had dishonored some weighty obligation, or violated the public faith. That I derived my first good through Methodism, is granted; but in return, my money and labor, with much time, and what influence I had, on both sides of the Atlantic, for twenty-four years, went freely to sustain Methodism, which I prized above all isms, as within its pale I had experienced many a blessed season in this country, and elsewhere. And like you, sir, when I first heard about the coming of the Lord about 1843, I viewed it as a "silly notion." But when I came to examine the doctrines connected with it, I found them what I am more and more confirmed in, viz., that they are stamped with the seal of the living God. My Bible became a new book, new prospects sprung up before me; and when my faith took hold of the glorious doctrines connected with the second advent of Christ, I was greatly blessed, yea, my joy was unspeakable and full of glory. And if you, sir, would give up the "silly notion" of the world's conversion, and expect the Lord this year, or next, your joy would be increased seven-fold, not because your faith had taken hold on a definite point of time—which might be right, or not—but because your faith had embraced the hope of the Church, viz., the return of the Nobleman, to set up his millennial and everlasting kingdom. This furnishes the antidote to the poison of your "silly" and sophistical reasoning about the happiness of a "Millerite Adventist" looking for and hasting to the coming of the Lord (as he expected) "about 1843."

When these doctrines were first proclaimed in Canada, I expected that Methodist preachers would be foremost to examine and see the harmony of these sublime truths, like honest men confess their error, and then, through their numerous channels of communication with foreign missions, publish to earth's remotest nation the knowledge of its end, and thus become missionaries indeed. This done, and we not proscribed, I have no idea that we should have had the distinctive existence to which we have been driven.

But though I had for years paid men, and allowed them too much to think for me, when I heard Bro. Litch proclaim the glad tidings of the kingdom at hand, I began to find out that I must try and think for myself; and as your "Plain Address" furnishes no reason, either from reason or revelation, why I should not, I claim for myself the undisturbed privilege of pursuing to the end the even tenor of my way; for had I remained till now under the teachings of Methodist preachers in Canada, I should, with you, have been groping in the dark around the feet of Nebuchadnezzar's image, supposing one of them to be Constantine, and the other Licinius, or not knowing what to make of them.

You say that we "not only united in a crusade against the churches through the land, but against

the brightest ornaments of these churches—their missionary institutions." To this charge, as in most others, the "Herald" has sufficiently replied. But as some things involved are better understood in Canada than in Boston, (I mean in relation to the Wesleyan institution,) I shall make a remark or two.

For many years I contributed, more or less, to the brightness of this "ornament;" and for some time before I left off contributing, it was a settled point with me, that above one hundred thousand pounds sterling (or about five hundred thousand dollars), annually collected from the public to sustain about three hundred missionaries, with a few other subordinate agencies, besides the large yearly subscriptions taken up on most of the mission stations, not accounted for in any public report, was an "ornament" of no mean brilliancy around the neck of any church. I am not aware of any crusading expedition having gone out against these "ornaments," but we have raised our voices against the false hope, that the church will, by these efforts, bring about the millennial glory promised in the Scriptures. Let Bible truth but once fall from your pulpits on this subject, and it is more than probable that the "stream of Christian philanthropy" would be turned from its present course in less time than the stream of the Euphrates was turned from its channel by Cyrus.

You have upbraided the Adventists of Canada, that they have done nothing for the sending of the gospel to the heathen. In reply, the Methodists in Canada must not be surprised if I tell them, that as little goes from them to the "heathen" as from us. We support our preachers, and the Methodists in Canada do no more; for the monies you collect yearly for foreign missions, are spent in the Province. If the Methodists here imagine they do anything for the heathen, it is high time they were undeceived.

Though I was a Circuit Steward for some years, and was understood to transact business between the preacher on the Circuit and the Missionary Committee in London, yet I was never able to answer the oft repeated question from my brethren, "How much is the preacher's yearly allowance?" And though I sometimes put the question to the preacher himself, yet I always received an evasive reply. But with this, and with the appropriation of amounts raised for missionary purposes, I have now nothing to do. The Lord will make it all right when he comes; and I should have said nothing to you about these things, had they not been revived in my memory by your very friendly remarks in your "Address."

Yours, &c. JOHN PORTER.

Waterloo (C. E.), May 28th, 1848.

Letter from Bro. S. Chapman.

DEAR BRO. HIMES:—When I wrote you from Auburn, (June 17th, having already commenced our tour to the East,) we expected to have visited many of the churches in Connecticut, and even in Rhode Island, before this time. But having found much to do on the way, we have not yet advanced to exceed eighty miles east of Auburn.

The first two weeks after the date of my last, we labored in Sennett to good effect. The little church there, which had become almost extinct, was greatly revived, and their number considerably increased. Before we left those dear friends, they heartily resolved to maintain meetings of worship themselves, as an Advent church, till the Lord comes. Other particulars respecting them having been noticed in a letter recently published in the "Harbinger," I will only add, I hope that our brethren in the ministry (sound in the faith) will remember them as they pass that way (on the rail-road, six miles east of Auburn), and call and break into them the bread of life, looking for "recompense at the resurrection of the just."

From Sennett we went to Syracuse and Manlius, and passed a day or two only with Bro. Clapp, Sister Blood, and other kindred spirits; then, agreeable to appointment, visited the church in Homer, where we labored, day and evening, for nearly seven weeks.

Witnessing, as I did, in every neighborhood, a disposition to hear on the subject of our blessed hope, it was my custom to preach evenings through the week in various districts, from one to three miles of the village in every direction, but not to meet more than twice a week in the same place. In that way we secured good congregations in every district, notwithstanding the evenings were exceedingly short, sufficiently long, however, for me to speak two hours at every meeting. But on the Sabbath, it was considered expedient, uniformly, to meet the church at their commodious sanctuary in the village. In this way our congregations on the Sabbath continued to increase, both in numbers and interest. A goodly number embraced the Advent faith, who never before had seen the evidences. Ten or twelve precious souls gave good evidence of a change of heart, seven of whom I had the pleasure of burying with Christ in baptism, and seeing them added to His church. The last Sabbath, after and before baptism, the Lord's supper was administered, in which more than fifty happy souls participated, among whom were six or eight Baptists, who, until then, had been restricted in their communion, just as I formerly was. Praise God for liberty to commune with the dear saints of every name. Respecting the formation and progress of this now flourishing church, I wish in a few words to give a more minute account.

* The Wesleyan preachers in Canada are all, as we understand, missionaries of the foreign Wesleyan Board; and are paid by the Board. Contributions are taken in Canada for this foreign Board; but there is not enough raised by the Wesleyans there to remunerate the Board for what is advanced to the preachers in Canada. If there was an excess, it would go to the heathen; as it is, there is none for that purpose.—Ed.

In June, 1847, Bro. Clapp and Phelps met us at the Orin Conference, and gave us a pressing call to visit and perform a little labor in that place, before we entered upon our work at the North, St. Lawrence Co. We complied with their request. The little few in their immediate neighborhood, who, on reading the "Advent Herald," and other similar publications, had become so deeply interested in the matter they contained, that they came out readily (most of them for the first time) to hear preaching on the subject. We labored there at that time about one week, the result of which was, that fifteen precious souls (worthy Baptists) solemnly covenanted with each other from that time forward to meet by themselves, at least once a week, as an Advent band, to "comfort one another with words" relating to the blessed hope. They were faithful in meeting their appointments, and the Lord was as faithful to meet with them and bless them. In October last Bro. Bywater visited them, and labored ten or twelve days, most of the time at the Universalist church in the village, to good effect. He visited them again last spring, in company with Bro. Pinney, and their labors were abundantly blessed. Since that time, they have been favored with occasional visits from several of our ministering brethren, which have served greatly to strengthen them in the faith. We left Homer on the 22d ult., confidently believing the Lord will keep that dear people unto the day of his coming.

We next came to Bro. Crandall's, in Pitcher, on Wednesday, the 23d ult. After resting a few hours, we went with that devoted family to the Springs, where we found fifteen to twenty precious souls already convened at their usual place of worship. The season was refreshing. We proposed to meet them again on Friday afternoon, and so spend the Sabbath at the Springs. The next day we visited the scattered brethren in German and McDonough, informed them of our arrangements for the week and coming Sabbath. We then returned and met our appointments at the Springs. The Academy was opened to us on the Sabbath and filled, morning and afternoon. Good attention was given to the word, and prejudice was removed from many minds. At the close of the afternoon service, we repaired to the river, one mile from the Springs, and attended to the ordinance of baptism, and then returned with the brethren to their usual place of worship, (a few months since known as "Weaver's Hotel," but abandoned as such, and a portion of it was improved as a sanctuary of the Lord,) where we attended to the supper of the Lord, which was truly a refreshing season. In the evening, to conclude our services, the time was faithfully spent in exhortation, prayer, and singing. That heart-cheering hour of devotion will be remembered by us mutually till the Lord comes. While at Pitcher, we received an invitation to visit this place also. We consented, and met a good congregation at the free meeting-house on Wednesday evening last, which encouraged me to make appointments at the same place for Saturday afternoon and to-day. We spent Thursday and Friday in visiting the few scattered brethren in Plymouth and Norwich, whom we found very "faint, yet pursuing;" after which we returned and met our appointments here. Our congregation to-day was not as large as we anticipated, there being other meetings on every side of us. A few, however, from every class, were present, and the best of attention was paid to the word. So we hope that good has been effected, in the name of the Lord, even in Syracuse. In the morning we expect to leave for Cooperstown, where we shall tarry, probably, but a few days, and then proceed to Connecticut.

Mrs. C. is with me, and through this medium she wishes to be remembered affectionately to the household of faith, especially the dear brethren and sisters with whom we have unitedly labored for the past two years. She also unites with me in asking a special interest or remembrance in the prayers of the saints, now while the last sands of time are falling. Surely the present state of things plainly indicate that the coming of the Lord is even at the door.

My Post-office address will be, till I write again, Hartford, Conn.

Truly yours, expecting soon to be delivered.
Smyrna (N. Y.), Sept. 3d, 1848.

Letter from Bro. I. H. Johnson.

REV. J. V. HIMES:—DEAR SIR:—I perceive you did not choose to publish the lines I sent you several weeks since. I do not know what your objections were; excuse me for saying, that, in my judgment, the "Herald" has contained many pieces which were inferior, both in poetry and versification. But I have not forgotten that you have a perfect right to fill up your own paper with whatever pleases you. You will be so good as to discontinue my paper, as soon as I have had as many copies as have been paid for.

Yours with much respect.

New Haven (Conn.), Aug. 26th, 1848.

REMARKS.—It is true that we received your lines, and that we have not published them. We may have published poorer poetry than yours; for we have several times published that which we have very much regretted. We find articles sometimes appear better in manuscript than in print. The reasons we did not publish your article were various.

1st. It was written with a pencil; articles for the press should be plainly written with ink.

2d. It was very deficient in its rhyme—such words being made to rhyme as "friend" and "land," "hell" and "soul," "every" and "free," "hours" and "years," "fire" and "aspired," "weight" and "fraught," "cross" and "voice," "live" and "grieved," "adieu" and "below," &c., which are not even allowable rhymes.

3d. Its length—containing eighty lines; a poetical article of that length should be very excellent.

4th. The want of rhythm—that harmonious succession of sounds in the structure of the verse, which gives the charm to the measure. There was nothing in the structure of your verse, or the arrangement of your thoughts, which might not have been expressed with equal effect in plain prose.

5th. There was not a sufficiency of thought to warrant its continuance through so many lines—ten or twelve being fully sufficient to express the thought contained in your eighty.

6th. There was an unnecessary repetition of the same thoughts, with considerable tautology of language. Had you written in plain prose, these might have been erased without injury to the whole.

7th. It contained some unscriptural expressions,—terms being applied to the wicked which the Bible only applies to the righteous.

8th. You appended a note to the article, requesting us, if we did “not think it worthy of notice, to say nothing about it,”—from which we concluded that you had no vanity respecting it, and was willing to submit it to our judgment. Not thinking it worthy of notice, we did say nothing about it.

P.S. Your paper was paid to 367, two numbers from this.

Extracts from Letters.

From Georgia (Vt.), July 12th, 1848.

BRO. HIMES:—I wrote you about one year ago, and enclosed five dollars in the letter, requesting you to let me know to what No. it paid, but never found anything of it. You published a part of my letter, but nothing about the money. You will please inform me how it stands. I shall send no more money until I know something about it. I do not feel satisfied, because the money was never received in the paper. You may stop the paper, if you please, for I shall pay no more until I know something more about it. I have no dissatisfaction with the paper; I like well to read it, but I like to read a paper that I pay for; if you did not receive the money, there is no use in sending money. Please inform me how it stands. Yours, A. LADD.

The above letter was received about two months since. We immediately mailed a copy of the paper in which the \$5 was receipted, with the receipt marked, and discontinued the “Herald,” as requested. Hearing nothing from the brother, we inserted the following note in the *Herald*, seven weeks since:—

“A. Ladd.—The \$5 you refer to were received May 11th, 1847, and receipted in No. 15 of vol. 13 of the ‘Herald,’ dated May 15th of that year. It paid from No. 177 to 307—five volumes, or five times 26 Nos.—leaving \$275 now due. We mailed you a copy of the number in which it was receipted.”

We marked this in a copy of the paper containing it, and sent to the brother. But hearing nothing in reply, after waiting five weeks, we sent the same paper marked again. Now, having waited two weeks longer, we publish the above to show the brother that his money was received, and duly receipted. We shall send Bro. L. a copy of this, hoping to hear from him.

From Square Pond (Con.), Aug. 14th, 1848.

DEAR BRO. HIMES:—I commenced my labors in this vicinity last winter, in company with Bro. S. G. Mathewson. We labored for a revival of the work of God; and notwithstanding some of the Methodist society did all they could to prevent the people from attending our meetings, yet our heavenly Father has prospered us abundantly. These people, beholding our prosperity, and the influence of the Advent doctrine, could not endure it; they, therefore, as I am informed, applied to the Conference for an Advent minister. In due time the Rev. Mr. Walker arrived, whose first work was to visit those families friendly to us, and endeavor to make them believe he was a decided believer in the second coming of Christ. He even made declarations to that effect. Being awake to his object, our friends were not deceived by his soft words and fair speeches, for these only deceive the hearts of the simple. Not being able to accomplish the object he had in view, he next attempted to bring down reproach upon us, by trying to make the community believe we were all Infidels. He invited the Advent church of this town, from his pulpit, to hear him; and not being able at that time to preach himself, I went to his meeting. He took the Infidel pamphlet of resolutions against the Bible, and all order, and in the most unchristian manner, compared us to the worst of Infidels. I am satisfied that a thinking community were disgusted with his sarcasm; his own friends could but be displeased with his bombastic conduct, and wicked misrepresentation of facts. He has been invited to come forward and explain his proceedings, and defend his assertions; but no, he will not do it. I now wish, with my brethren in this place, to protest against such dishonesty and dissimulation. He has pretended among us that he was an Adventist. He is not such; and I would warn all my brethren against such pretensions. Such unchristian treatment as we have received from him, we never received from the worst opposers of the religion of Christ. May the God of peace, that brought again from the dead our Lord Jesus Christ, the great shepherd of the sheep, so dispose of his mercies, as to grant him repentance unto life. I. ADRIAN.

From Spring Mills (N. Y.), Aug. 16th, 1848.

DEAR BRO. HIMES:—Your paper is still cheering to us; we prize it more and more as we see the day approaching. As we have no other preaching on the Advent, it is a welcome messenger from week to week. Were it not for it, I know not but I should have been as badly shrouded in moral darkness as the greater part of mankind appear to be; for by reading it, I have been better able to understand my Bible, and to learn, in a great measure, the state of the cause throughout the world. I rejoice to learn that it is again on the rise.

The reports from the Conferences were very interesting and heart-cheering to me. I am glad to learn, that the ministering brethren are still resolved to go forth in the strength of their King to preach the gospel of salvation to a world immersed in sin and wickedness. Go on, dear brethren; you have my prayers, by day and night, that you may be the means of turning many from sin to righteousness, even in these last days. I believe you are doing up your last work, and perhaps the future destiny of some souls depends, under God, on your labors.

We greatly desire to have some of the Advent preachers visit this place once more. We are destitute of that kind of preaching, and have been for nearly two years. Many of those who were then engaged in religion, and were looking for their Lord, I fear have got into darkness, for they have nothing to say on the subject. My heart is often filled with groanings that cannot be uttered, on beholding the languishing state of Zion in this place. I doubt not, if some efficient brother could visit this place and hold a series of meetings, they would be the means of awakening the people once more. O, will not sinners heed the warning before the trumpet shall sound, when those that are filthy shall be filthy still, and those that are righteous shall be righteous still.

Yours, hoping soon to meet those tried brethren who seem near, although I have never seen them, where there will be flowing fountains of living water, no sickness, pain, nor death to fear; no sorrow, sighing, no tears, nor weeping, shall ever have admittance there. L. EVANS.

From Shepherdstown (Pa.), Aug. 19th, 1848.

Few men know how we are captivated if we remain in selfishness, and seek our portion in this world. They that will be rich, fall into an evil snare of temptation, which leads them into many foolish and hurtful lusts. It is necessary for us, who desire to be redeemed from so hurtful a snare, to flee from all hurtful things, and follow after godliness, love, and meekness. “Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.”—1 Tim. 6:17. For if we thus resign ourselves to God, then we, as Paul says, use this world as not abusing it. The time is now near when the fashion of this world shall entirely pass away; so that our children may not enjoy the riches we gather from them. Riches gathered for our children are a hindrance to them.

Let no temporal honor or goods keep us back from God; but let us forsake all as to account it not our own, but work as a hired man for his master. We may have it to make needful use of, but our heart must forsake it; otherwise, we have no power over it to help the needy therewith. Selfishness seeks only the temporal substance; but godliness seeks that which is pleasing in the sight of God. J. BAUMAN.

Milwaukee (Wis.), Aug. 18th, 1848.

DEAR BRO. HIMES:—It rejoices my heart to witness the spirit manifested by yourself and other ministering brethren, present at the Conferences in New York, Boston, and Buffalo, to continue spreading light and truth upon the gospel hope, and the time when it is to be realized. Many, yes, many of God's dear children have, no doubt, been cheered and comforted by the weekly perusal of the “Herald,” and kindred publications. I have no doubt they will continue to be sustained by such as love the appearing and kingdom of Jesus.

I often wish I could enjoy the privilege of some of the brethren in the Eastern cities, of sitting under the ministry of the word from Sabbath to Sabbath. We feel determined in this place to provide, if possible, a suitable place in which to worship; and we hope we shall not be forgotten by our ministering brethren who may be travelling around from place to place. Most of us are poor as to this world's goods, but all are, I trust, willing to do to the extent of their ability. We feel our loss of the weekly ministration of the word. If time continue, I trust this will be obviated by the settlement of pastors over the different churches of believers, who shall go in and out before them, breaking unto them the bread of life, that they may grow thereby.

My prayer is, that yourself, and other laboring brethren at the East, who give such clear evidence of having the good of the cause at heart, may be guided by heavenly wisdom in all your plans and efforts to spread the truth. You have much, no doubt, to try your faith and patience; but I trust you will patiently bear it. But little is ever gained by severe retributions; but much by the spirit of love and forbearance.

O, pray for me, that I may be kept from falling out by the way. I often tremble for fear I shall yet come short of the heavenly inheritance. Your brother, in the patient waiting for Christ. L. ARMSTRONG.

From Mecca (O.), Aug. 26th, 1848.

DEAR BRO. HIMES:—If our hope has been well-founded hitherto, it seems to me that the evidences are thickening in our favor, and should induce us to gird up the loins of our mind, to be sober, and hope to the end, for the grace that is to be brought unto us at the revelation of Jesus Christ. I have often de-

sired to mingle with the dear brethren East in their Conferences and social meetings. If time continue until another spring, I think I shall try to be with you. The societies of Advent believers in this section are broken up and scattered. There is here and there one who stands by himself, or is connected with one of the churches. Could we have had some skillful pilot at the helm when the storm was beating, and the waves dashing, I think we should have passed the breakers without foundering. But now it seems impossible to recover from our wrecked and scattered condition. The weekly visits of the “Herald” are refreshing and strengthening to the scattered ones through this region. The Lord bless you, and sustain you in this time of trial, and prepare us all for his heavenly kingdom. G. C. BAKER.

From Brooklyn (Con.), Aug. 21st, 1848.

BRO. HIMES:—The “Herald” appears more and more valuable to me, while it apprises me of things pertaining to the kingdom, and chronicles the changes and commotions that successively transpire in the earth at this eventful period. It does me good to contrast its contents with the trash that fills the columns of some of its contemporaries; such as we find in the “Olive Branch,” for instance, although that paper is arrayed in the garb of Christianity. I honestly believe that paper does more (with its extensive circulation) to corrupt the minds and hearts of the children and youth of our land, than there is good done by all the Sabbath-Schools in the Methodist denomination; and perhaps I might include all denominations, for as far as I have observed, the young are all eager to grasp the fictitious matter that fills so many of the papers that flood the land. I have taken pains to get people to read our Advent publications, (professors of religion, too); but it was very difficult for them to find time; at the same, with some of my pamphlets in their possession, I have seen them poring over some of Bulwer's novels; therefore I conclude, that what they feel most interested in, they read. But we must expect just such things in these last days. I heartily wish you success in your labors to do good. R. KING.

From Somers (Ill.), Aug. 13th, 1848.

BRO. HIMES:—It would be a pleasure to me to send you the happy result of the labors of some good Advent brother in this far Western vicinity; but this I am denied at present. However, we have some very good laborers for the Lord, but none to declare the coming One nigh at hand. Very few know anything of the Adventists except through false reports, consequently, there is much opposition. I fear there is not love enough among some of our Advent brethren towards Christians of other names. Are we not too much inclined to regard those only as brethren in the Lord, who have embraced the view of the advent night? The spirit of Christ will constrain all his people to love all who love God and keep his commandments; while a selfish and sectarian love embraces only those who agree with us. I would that brethren would see to it that their love is of the right character, enduring long, and not easily provoked.

The “Herald” is a welcome messenger to me, as I hear no sermons on the Advent or resurrection from year to year. W. A. FAY.

From Walpole (N. H.), Aug. 20th, 1848.

DEAR BRO. HIMES:—There are but a very few in this region who are looking for the Lord; and there are no Advent meetings within fifteen or twenty miles of this place. Thus you see we are entirely destitute of Advent preaching, excepting what we get from the Advent publications. I can assure you we appreciate the “Herald” very highly. We also sympathize with you in your trials, and pray that you may have grace to perform the important duties devolving upon you. I am much pleased with the doings of the annual Conferences, and hope their resolutions will be sustained. I hope the “Herald” will continue to advocate the great truths for the support of which it was commenced. I wish that some of our ministering brethren would come this way, and preach to us the gospel of the kingdom. Yours in the hope of the gospel. J. A. WINCHESTER.

From Shrewsbury (Vt.), Sept. 5th, 1848.

ANOTHER NAMELESS LETTER.—I here enclose you two dollars for my paper; I know not how my account with you stands, and therefore shall have to depend on your books. We have a band of about twenty firm believers in this place, who meet together for worship. Some of our brethren have asked the question, whether the wicked would be raised up on the new earth, after the saints have possessed it one thousand years. Some said that could not be, for there was no sickness nor death there. I wish to know your mind, whether the saints do not stand up on the sea of glass during the thousand years, or sabbath of rest (as the Lord was six days in making the world, and rested on the seventh,) where they can go forth and look upon the carcasses of those that have transgressed. (Isa. 66:24.)

[We must insist on brethren being more particular in putting their names to their remittances. We do not know how to credit the above, till the writer will append his name.]

DEATH AND CONSCIOUS BEING.—The Scriptures represent man, in his natural state, as morally dead—in trespasses and sins.—Eph. 2:1, 5; Col. 2:13. Has man, therefore, no moral consciousness? May he not be conscious of his obligation to God, of sin, and guilt? Without entering into a discussion of the existence of the soul as separate from the body, must death therefore signify an extinction of conscious being, when referring to the physical man? If not, then may not the original penalty—“thou shalt surely

die”—or, “dying thou shalt die,”—be inflicted upon man, and he yet remain in conscious being? I cannot avoid an affirmative conclusion. A. L. P.

Obituary.

DIED, in Manchester, N. H., Aug. 23d, of fever and dysentery, ALVIRA J. HOWARD, daughter of Francis and Amanda Howard, aged eleven years. Alvira was a pleasant, agreeable, and most affectionate child. Possessing naturally a mind susceptible of high cultivation, it had already begun to develop itself in a manner honorable to persons of riper age. None within the circle of her acquaintance can but mourn the loss of her society, and grieve that she is so suddenly removed from their embrace. But our heavenly Father doeth all things well. During her sickness, which was painful, she was not heard to murmur or complain. To the close of her life she was a praiseworthy example of Christian patience and hope. May the soul-cheering promises of the word of God comfort and console the hearts of the parents and friends of the deceased in this their severe affliction. By her request, her remains were removed to her grandfather's, (Mr. Reuben Winter,) in Grantham, where a congregation convened, and listened to an appropriate and instructive discourse by Bro. T. Cole, from Rom. 8:22, 23.

“So here our earthly comforts fly,
And pleasures only bloom to die.”

W. H. S.

Capt. SIMON E. FOWLER, of Orrington, Me., departed this life July 10th, 1848, aged 32 years and 7 months. During my recent tour in the State of Maine, I visited Bro. Fowler during his last sickness, which was the ship fever; and although he was quite low at the time, yet he continued to talk on the goodness of God (of which he had recently shared), for he had been greatly revived during his sickness. He would often say, “The will of the Lord be done; I trust I am prepared and ready. My only desire to live is for the support and comfort of my family.” He would often comfort his wife, by assuring her that the Saviour would quickly come, and re-unite them in the new earth, where tears can never fall, nor death enter. Bro. Fowler's confidence remained unshaken in his God to the last, whilst his rejoicings and praises continued to assuage the grief of the mourners until he was still in death. Thus died our brother, (not as the fool dieth,) leaving behind him a Christian companion, and numerous believers, to mourn their loss.

Miscellaneous.

THE PRACTICE OF UNITY.

If there be one practical precept which we could wish to be printed in starry characters on the dark surface of our mighty sky, written in sunbeams on the tablet of the earth, and uttered both night and day in voices from the heavens, that the attention of men might be irresistibly turned to it, and their hearts unavoidably impressed by it, there is the one—fearless one another in love. This one short precept, universally obeyed, would set all right, and reduce all to order. It would not at once reconcile all minds, but it would harmonize all hearts. It would not amalgamate all churches into an external uniformity, but it would combine them all in the unity of the Spirit and the bond of peace. It might not hush the voice of controversy, but it would take from it the harsh dissonance of human passion, and cause it to speak in the mellifluous tones of divine charity.—James.

HUMILITY.

The bird that soars on brightest wing,
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade when all things rest;
In lark and nightingale we see
What honor hath humility.

The saint that wears heaven's brightest crown,
In deepest adoration bends;
The weight of glory bends him down
The most when high his soul ascends,
Nearest the throne itself must be
The footstool of humility.

WHOEVER, like the prophet Elisha's servant, beholdeth only the forces of the enemy, will be apt, like him, to cry out, “Alas, my master, how shall we do?” (2 Kings, 6:15.) But when our eyes are opened to see those “horses and chariots of fire,” which are “round about us,” when we perceive the promises of the Word, and the mighty swords of the spirit which are all on our side, we no longer fear the terrors of the temptation of flesh and blood, but find ourselves enabled to do and suffer all things through faith in him who strengthened us to the battle. He hath said, “I never will leave thee nor forsake thee;” so that we may boldly say, “the Lord is my helper, and I will not fear what man shall do unto me.” Heb. 13:5, 6.—Bishop Horne.

GIVE NO PAIN.

Breathe not a sentiment—say not a word—give not an expression of the countenance that will offend another, or send a thrill of pain through his bosom. We are surrounded by sensitive hearts, which a word, a look even, might fill to the brim with sorrow. If you are careless of the opinion and expression of others, remember that they are differently constituted from yourself, and never, by a word or sign, cast a shadow on a happy heart, or throw aside the smiles of joy that love to linger on a pleasant countenance.

ADVENT



Luke 9:18-30.

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES; WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY.... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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Christ, the Resurrection.

BY JOHN EAST, M. A.

In thy furrow, darksome grave,
Low, beneath thy heavy clod,—
Deep, below the level-ploughed wave,
Where no living foot hath trod,—
Safe, though long forgotten lie,
Seeds of immortality.

They must live; like precious grain,
Starting into life and bloom;
They must rise, for "He must reign,"—
Jesus, who despoiled the tomb:—
He, the Resurrection, lives:
He the promised harvest gives.

See! the mighty Angel stands!
Hark! the resurrection blast!
Lo, the sickle in his hands
Reaps the harvest in its last:
Heaven is filled with glorious store,
Gathered to its golden floor.

O my soul! is Jesus thine,—
Thine, his resurrection power?
"The enough"—thy dust rests;
Till thy Lord's triumphant hour;
Vile and worthless as it is,
It shall share thy spirit's bliss.

The Mystery of the Gentile Dispensation.

(Continued from our last.)

to the people who consider the nationality of the Jewish people destroyed forever, apply all the prophecies of the prophets, concerning the latter days, exclusively to the church of Christ; while we, who believe that in the latter it refers to the Jewish nation, firmly believe that the church will not only participate in that glory, but will even be exalted to a higher glory. These predictions are, therefore, in a measure, common ground to both parties. Let us examine together the features of this glorious church. What peace, what blessedness, what world-wide dominion is promised to it! All nations shall flow unto it; kings shall minister unto it: its oppressors shall come bending unto it; they that despised it shall bow down at the soles of its feet; it shall be "an eternal excellency, a joy of many generations!" All that is glorious and beautiful in the creation is resorted to, in order to picture to man's imagination its beauty and glory; the silver, the gold, the precious stones; the pine, the myrtle, and fruit-trees with unfading leaves: pure streams of living waters, a sun that is never withdrawn, and a "glory of the Lord," far above the brightness of that sun! We see that the greatness of his subject, far exceeds the prophet's powers of expression: He pictures the glorious vision as well as human language enables him to do; but how weak is language to convey an idea of a glory that "eye hath not seen, nor ear heard!" Thus much concerning it, however, is very plain; it is not the description of a spiritual glory, merely, but of an outward and visible glory: "The glory of the Lord shall be revealed, and all flesh shall see it together;" (Isa. 40:5); and in the latter days "the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills." Isa. 2:2. It is to be seen and known, honored and resorted to, by all the intelligent creatures of God.

Now there are some features of the church, in the present dispensation, that bear a measure of resemblance to those of the glorious church.

* We believe that the nationality of the Jewish nation is forever destroyed—excepting as the saints of all ages among the Jews, who shall come up in the first resurrection, may have a relation with each other in the glorified state. So far as any prophecies have future reference to them as a nation, we regard them as referring to such connection in that state. And those which respect the church as a whole, we apply to the church triumphant in the resurrection.

Even in its humiliation, the church is to be "the light of the world;" a "city set on a hill." The world is to recognize it as something different from itself. But is the world to flow to it? Are the men of the world to say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths?" Isa. 2:3. No; the world is to hate the church, even as it hated the church's Lord: "If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18, 19. Is it to enjoy outward quiet and prosperity; the abundance of peace extended to it like a river, "and the glory of the nations, like a flowing stream?" No: in the world it shall have tribulation; its members shall be persecuted, reviled, shall have all manner of evil spoken against them falsely, for Christ's sake. The world shall know them not, because it knew not Christ; shall hate them, because they do not belong to it. Shall it be said that all these declarations have reference only to the believers of the first age? Nay; the same prayer of our blessed Lord which testified the world's hatred of them, was uttered "not for these alone, but for them also which shall believe on Christ" "through their word." John 17:20. But is not the humiliation of the church but for a season? Is there not a period coming when all that the prophets have spoken of her glory shall be accomplished? Yes, the day of her glory will come; her humiliation is but for a season; but I find nowhere in the revelation of God a termination to this season, previous to the termination of this dispensation. I find that the latter days of this dispensation, instead of being times of peace, holiness, and spiritual prosperity, are to be "perilous times;" in which "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5. I find that "evil men and seducers shall wax worse and worse, deceiving and being deceived;" (Tim. 5:13); that because iniquity shall abound, the love of many shall wax cold;" so that it shall be a question whether the Son of Man, when He cometh, shall "find faith on the earth." "And Enoch, also, the seventh from Adam, prophesied of these, saying: Behold the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." Jude 14-18.

So far, then, is it from being the case, that the world is gradually to slide into the church, until it be entirely absorbed in it, that we find the wickedness of the world is to be most rampant, and its oppression of the children of God, most grievous, at the time when Christ comes to deliver His church. While the prophets of old, overleaping this present dispensation,

which "was not made known unto" them, end their predictions with visions of peace and joy, the prophecies of our Lord and His apostles, which chiefly concern the dispensation, conclude with "distress of nations with perplexity," war, famine, and pestilence; "men's hearts failing them for fear, and for looking after those things that are coming on the earth." Luke 21:26. And the church, instead of being dismayed at these things, is to regard them as harbingers of her time of rest:—"When these things begin to come, to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

There is a certain feeling of awkwardness when a Jew speaks of the glorious promises made to his nation, arising from the knowledge that a great majority of Christians are ready on hearing him, to raise an outcry about "Jewish pride," and "carnal notions of an earthly kingdom." If this be a portion of the "reproach and byword" that must be borne, then it must be endured patiently; but I can declare with all honesty, that no one is more fully convinced than I am, that, instead of pride, to us, as a nation, "belongeth confusion of face;" and that the love of God which yet rests upon the Jews is "for the fathers' sake." But whether I be thus reproached or not, I must state the truth of God as it is.

It must be very clear to every diligent reader of the Old Testament, that the main, nay, the almost exclusive subject of it, is the Jewish nation. With the exception of Proverbs and Ecclesiastes, which are a collection of general maxims, and the book of Job, and the first twelve chapters of Genesis, which relate to a period anterior to the existence of the Jews as a nation, the whole of this Divine revelation is occupied with the origin, the history, and the future destiny of this people.* Other nations, indeed, are mentioned; but it is either in a slight and cursory manner, or it is on account of their direct connexion with Israel. If any one is disposed to be startled at this statement, let him simply cast his eye over the list of the books into which the Old Testament is divided. What do the five books of Moses contain, but the origin and early records of this people? What is the subject matter from Joshua to Esther inclusive, but the history of this people? And what did the visions beheld by the prophets relate to, but the destiny of this people? Much of what was once prophecy, has now become history; but the final promises remain to be accomplished, as a test of the faithfulness of Him who hath said: "If ye can break my covenant of the day, and my covenant of the night, that there should not be day and night in their season, then may also my covenant be broken with David, my servant, that he should not have a son to reign upon his throne." Jer. 33:20, 21.

That the Jews should occupy this prominent position in the Divine revelations of God, appears less wonderful when we consider, that to

* This is true in an important sense: but we regard this nation as being so particularly alluded to, on account of its being the depository of God's revealed truth, and the receptacle of the righteous persons who lived for many ages. Aside from those considerations, we do not understand that the Jewish nation was more an object of regard than other nations. The "future destiny" referred to we regard as that of the pious among them, who, with the Gentiles to be subsequently added, will constitute the mighty nation of the redeemed.—Ed. Her.

† The Son of David, who is to reign on his throne, all understand to be Christ. All who look for his personal reign place it subsequently to the resurrection. When this is fulfilled in its fullness, it is to be as enduring as the sun, moon, or stars, and consequently has respect to the eternal state. Over the resurrected righteous of the Jewish nation, we understand that Christ will thus reign.—Ed. Her.

them, and to them only, "were committed the oracles of God." That which was entrusted to their care, contained what they were most concerned to know, and what they were most interested to preserve the record of. If God in His mysterious wisdom chose one nation to be the recipient and depository of His communications, it is not surprising that the substance of these communications should have a direct connection with that nation. But if it be granted that this is the case, and I think it can hardly be denied, then it must be admitted that a due consideration of this fact is absolutely necessary to the right understanding of that Divine communication. If the past and future history of the Jews be the subject of a revelation under our consideration, we can hardly be expected to understand this revelation aright if we leave the Jews entirely out of view, and read it under the impression that it refers to a different subject. Yet this has been a very common error. A familiar example of it may be seen in the headings of the chapters and pages of the authorized English version of the Bible. The careful reader will find many extraordinary statements in these authorized comments on the word of God; I shall content myself with citing one; the fifty-fourth chapter of Isaiah. If there could be any doubt as to its relating to the Jewish nation, the third verse would settle the question: "They shall inherit the Gentiles, and make the desolate cities to be inhabited." But what is the heading of this chapter in the authorized version? "The prophet, for the comfort of the Gentiles, prophesieth the amplitude of their church, their safety, their certain deliverance out of affliction, their fair edification, and their sure preservation." Can we wonder that a Jew, on reading this, should believe what his brethren tell him, that the Gentiles have falsified and corrupted their translation of the Old Testament?*

Two very opposite, yet equally erroneous courses have been pursued in regard to the Scriptures of the Old Testament. The German expositors of the Neologian school, whose critical acumen leads them distinctly to perceive that it is, as I have stated, a history of the Jews, and who conceive that the history of the Jews closed with their dispersion, and that they exist no longer as a nation, but merely as a religious sect, these expositors naturally look on the Old Testament as a mere record of bygone events: of no farther use to us than any other record of past history. The orthodox divines, in Britain and elsewhere, believing with the Jews that the Old Testament is the inspired word of God, but in general agreeing with the divines above mentioned, that the Jewish national history is at an end,† are driven to interpret of the Christian church all those passages that will not fit into the past history of the Jews.‡

* Dr. Watts is very ingenious in this species of transmutation. He renders Ps. 45:9 as follows:—

"Behold at Thy right hand,
The Gentile church is seen."

And in Ps. 69:8, he says:—

"Amongst my brethren and the Jews,
I like a stranger stood;
And bore their vile reproach to bring
The Gentiles near to God."

† This goes to the other extreme. We apply them equally to all, both Jews and Gentiles, who by being not broken off, or by being grafted in, become branches of the good Olive Tree, and alike partakers of the root and fatness thereof.—Ed. Her.

‡ I am aware that the Rev. Thomas Scott, and some others, have seen the literal restoration of the Jews; but these are exceptions to the general rule.

† We dissent from all these, and apply them to the Jews who shall be restored by being raised from the dead, that they may inherit the promises, the conditions of which they complied with.—Ed. Her.

So long as we confine our quotations to single verses, this may often be done without violence; because what the Lord says to comfort His chosen nation, may be equally applicable either to individuals or communities in like circumstances. Take the following often quoted verse as an example: "To comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." This may with propriety be applied either to a lonely afflicted saint, or to the Christian church, or to any portion of that church. But let us go on with the context, and see what the Christian church has to do with it. "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers." Isa. 61:2-5. Again: the latter part of the forty-ninth of Isaiah: "Kings shall be thy nursing fathers, and their queens thy nursing mothers," &c., is applied to the Christian church in the latter days. The heading of the chapter in the authorized version may be considered a fair epitome of the views of commentators; "Christ being sent to the Jews, complaineth of them: He is sent to the Gentiles with gracious promises: God's love is perpetual to His church. The ample restoration of the church: the powerful deliverance out of captivity." But it is very evident that chapters fifty and fifty-one are a continuation of the same subject treated of in chap. 49. What, then, is the Christian church to make of the following verse? "Where is the bill of your mother's divorce, whom I have put away? Or which of my creditors is it to whom I have sold you?" Isa. 50:1. Being unable to fit this upon the church, the commentators kindly give it to the Jews; and so the whole prophetic scriptures are interpreted upon a see-saw principle; the curses and denunciations being allotted to the Jews, the blessings and glorious promises to the Christian church.

The evils of this mode of interpretation are manifold. The word of prophecy, instead of being as the Holy Spirit calls it by the mouth of Peter, a "sure word," becomes a mass of confusion and uncertainty; instead of being a bright and steady "light that shineth in a dark place," to which we "do well to take heed," it is but the fiftal aurora borealis; brilliant and beautiful, indeed, but incapable of guiding the traveller through the dark and gloomy night.—(To be continued.)

"Watch."

BY CHARLOTTE ELIZABETH.

"Deliver us from the evil one," is the prayer which our Lord has instructed us to put up; and it is much to be regretted, that we are accustomed to use a different form of expression, calculated to withdraw our attention from the great personal adversary, and to present to our minds a vague notion of evil in general.—Whatever isolates man, separating between him and the rest of God's creation, is inimical to his best interests. He looks on the inferior animals, and forgetting in how many respects their natural sensibilities resemble his own, he becomes their cruel oppressor. He dooms them to protracted hunger and thirst; he overworks them until every sinew of their exhausted frames is wrung by the anguish of intolerable fatigue; he breaks the endearing ties by which the Lord of all has seen good to sweeten their humble existence; and standing on a haughty eminence of superior intellect and conscious immortality, he degrades some of the most marvelous of God's works, using them as mere tools for the supply of his artificial wants, the gratification of his avaricious propensities; until the whole creation, groaning and travelling in pain together, sends up a fearful cry into the ears of Him who from the glorious high throne of his eternal Majesty, stoops to feed the young ravens that call upon him. Man was placed in dominion over the beasts of the field and the fowls of the air, that he might exercise a becoming vicegerency, brethren as they all are of the dust out of which his own body is so curiously formed; but Satan fills his mind with pride, and hardens his heart against the pleadings of natural feeling on behalf of those who have no voice to utter in their own cause; and so, man, standing superciliously aloof from the creatures that his sin has subjected to vanity, works the work of devils in conniving at, if not

wantonly inflicting, needless torments upon them.

Again, as below, so above his own scale of being there are races with which he is nearly affianced: not corporeally as here, but spiritually. These he cannot see, therefore he resolves to banish their existence from his thoughts. He is aware that of such superior creatures, one class is ever about him for good, the other for evil; but what little he may have incidentally gathered on that subject he heeds not: and as to enquiry, he considers it a worthier employment to explore the depths of the earth for the fossil remains of some extinct species of animal, which had he met with it alive, he would probably have hunted to death for his barbarous sport, than to seek a clearer knowledge of those beings among whom he must, assuredly and inevitably, dwell to eternity.—Such insolation, we repeat, is most injurious to man: God never intended it for him. The record of creation, the repeated injunctions to mercy, and the beautiful provision made for their exercise under the glorious code of Israel's law, all declare on the one hand, as do on the other the many revelations given of angelic ministry and of Satanic malice, that man is not authorized to lose sight of his actual position as a link in the chain of created being.

"Watch and pray, that ye enter not into temptation," said our blessed Lord. Against what were they to watch? He had apprised them long before, when he had taught them to pray, "Lead us not into temptation, but deliver us from the evil one," and had also put in their mouths a plea for being thus guarded, thus delivered: "For thine is the kingdom, and the power, and the glory, forever." The evil one seeks to usurp God's dominion within us, to stir us up in resistance to His power, and by our rebellion, our ungrateful, unblushing scorn of His pure law, to tarnish the glory that rests upon His Church. We pray that Satan may not succeed in so seducing us into the robbery of God; we pray to be delivered from his wiles; and our prayer is accepted, if it be offered up in sincerity, the heart accompanying the lips, and with willingness on our part to watch against the approach of that from which we have prayed to be delivered.

When the Christian, in pursuit of his law calling, finds himself entering those ways where the ungodly take council, and sinners walk, and scorners fix their seat, he knows that he must watch, and feels that he must pray. Temptation will surely then assail him; the lust of the flesh, the lust of the eye, and the pride of life, will each find its suitable incitement prepared: the fear of man will bring one snare, the love of man another; and he has no difficulty in realizing the presiding presence of Satan and his angels in the haunts of mammon, or among the splendors of earthly pomp, or where contending parties strive for mastery in the field of worldly distinction. He does not love such scenes, but duty calls him into them, and he goes softly, humbled in spirit, wary in mind, taking heed lest, in the abundance of stumbling blocks, he should fall. Thus the six days of labor pass, and how joyful is the Sabbath dawn, releasing him from such necessary exposure to temptation. He thinks, perhaps, with a sigh of compassionate sorrow, of those who, turning the grace of God into licentiousness, will certainly keep a Sabbath to Satan, and use the day of release from worldly business as an especial opportunity for sinning greedily in other ways than those of covetousness and strife; but he goes himself to the house of prayer under a delightful conviction, that in seeking the sanctuary of God, he flies from the presence of all his foes.

And so he does; but alas! God has as yet no sanctuary on earth into which those foes cannot enter. There is nothing in consecrated walls to repel them; nor is the most devotional frame of mind that man can bring himself into, a safeguard against their near approach. Rather does our consciousness of being on hallowed ground, and its attendant feeling of security, encourage the wily foe to do his boldest and his worst. Where two or three are gathered together, with Christ Himself in the midst, there stands Satan, or some trusty emissary of his, at their right hand, to resist them. We are not left to conjecture whether it be so or not; our Lord distinctly expresses it, when explaining the parable of the sower: "Then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved." Matt. 8:12. This, indeed, refers to a case where no true faith exists; but it proves that when the word is preaching, Satan is at hand to render it of no effect; and where is the Christian who has never realized the presence,

even in the hour of real communion with God, of something over which he has had to mourn as being sadly opposed to that spirituality of mind, that joy and peace in believing, which he knows he ought to attain unto?

We do not rightly estimate the enormous power of the enemy in those times and in those places where he may be considered as suffering an effectual check. A man may know "the plague of his own heart," but he will gain very little in his efforts to subdue it, if he thinks he has that alone to strive against. It is the Devil whom we are told to resist; and if half the prayers that we put up against the evil of our nature, were directed against him, personally and by name, we should soon experience a relief that is now more hardly and more partially obtained. Inquiry into the character and extent of Satanic power, however successful, is nothing without a vigorous application of the knowledge gained to our individual case: it is to reconnoiter an enemy whom we do not intend to fight; and who laughs at the pointing of our telescopes, if not followed up by the pointing of our guns.

There are some who will be constrained to acknowledge, that the surest signal for distress and annoyance in every shape is the attempt to commence or prosecute some really good work; that so long as they give their attention to comparative trifles, or occupy themselves in a way productive of no particular advantage, in spiritual things, to themselves or others, they go on in tolerable ease and comfort; but let them attempt an aggressive movement on the Lord's side, and every thing is against them. There is no hindrance so great or so trivial, from the fracture of a limb to the mislaying or soiling of a sheet of paper, but it crosses their path; no suggestion, from that which leads to most sinful anger, or rebellious murmuring, or dishonoring doubt of God's faithfulness, down to the silliest fancy that can attract the moment's thought, but it will come in their way. Persons, whose habits are most studious, and whose thoughts need to be more especially abstracted from the passing events of the hour, will find in domestic confusion, the ailments of a family, the perverseness of servants, and the unreasonable encroachments of friends, sufficient to render their progress all but impossible: and perhaps in the midst of such opposition as it seems bootless to contend against, they are conscious of a tendency within toward that impious murmur, "It is vain to serve God."

In such a case, we pray for patience; it is well, for "Ye have need of patience." We ask more faith: it is better still, for "All things are possible to him that believeth." We resolve to persevere through every obstruction that can encumber our path; and that is also meet and right, and our bounden duty, "for in due season we shall reap, if we faint not." But what a relief should we often experience, what freedom in our onward course, by one fervent, believing, understanding aspiration in these appointed words, "Deliver us from the evil one!"

One of the important uses of watchfulness combined with prayer, is to ascertain what form of supplication is most acceptable before the Lord. Now, Satan is the personal enemy of Christ in a sense, and to an extent that can be applied to no other. He is at once the originator, the director, and the leader of every species of rebellion in heaven and earth. When the Son of God took our nature upon him, and became in fashion as a man, Satan opposed him to his face, tempted, insulted, and finally used to the utmost his permitted power, instigating the treachery of Judas, the malignity of the Jews, and the cruelty of the Romans; throughout the whole narrative of our Lord's suffering sojourn, we trace this accursed spirit, not only in his deeds but by name: and surely it behooves us to remember all this, and to put honor upon Him who came to destroy the works of the devil, by continually seeking his all-sufficient help against the conquered, but still mighty and dangerous adversary.

It is when we would draw nigh to God, with an earnest appeal against Satan, or persuade others so to do, that we find ourselves most furiously resisted in the outset, most truly set at liberty in the end. It is when we resolve to fight neither with small or great, but only against him who is king of the infernal hosts, that he will be discomfited, and his legions thrown into confusion. Not that evil in every shape ought not to be most steadfastly resisted, but he who is pointed out to us by that significant appellation, "Your adversary the devil," is surely to be singled from the throng of which he is the head, and who all act in subordination to him.

All God's people undergo temptation, though not at all times, yet so very frequently, and in so many different forms, that the presence of an evil influence must be almost continual, and the power of suggesting sinful or foolish imaginations must be widely possessed and exercised among the tempted. The mind has an eye, and before that eye pictures are held, sometimes consisting of the most ordinary concerns of daily life, accompanied with suggestions of an anxious, an irritating, a covetous, or other evil character, while the Christian is earnestly laboring after a composed spirit, and a collected mind for the service of the sanctuary.—Whatever may be his usual occupations, his favorite studies, his prevailing wishes, these are so made use of as to oppose a bar between him and the simply devotional frame after which he longs, often intermixed with distressing doubts, vain speculations, and presumptuous reasonings, connected with the very duty that he is engaged in. What a terrible display should we behold if the mist were suddenly dispelled, and our eyes opened to discern these devils at their work in the midst of a congregation, who, probably consider themselves safely housed from any such intruders, and are therefore deficient in watchfulness against them! One, perchance, is in the pew, suggesting to the hearer disparaging thoughts of the minister, telling him that such a style of preaching is not calculated to profit him, and that he should seek elsewhere an instructor better suited to his case; while another in the pulpit whispers to the preacher that he is not in his proper sphere: he has reaped too little fruit of his labor there to have any warrant for thinking it his destined post of usefulness, and thus the tie on both sides is weakened, and the enemy snatches away, even from the renewed heart, many a precious grain of gospel seed, calculated to increase sixty or a hundred fold, if rightly received and prayerfully retained. And thus he breaks many a tie that would prove a mutual blessing; inducing a wavering mind and restless habits, often leading the humble, zealous, pastor eventually into some snare of popularity, some sphere where personal vanity is gratified at the expense of spiritual mindedness; and he who began by desiring to know nothing but Jesus Christ and him crucified, ends by preaching himself and not Christ Jesus.—(To be continued.)

The Offence of the Cross.

It is obvious to every reader of the Testament, that the preaching of our Saviour, and his apostles, at times excited great hostility. Many of their hearers were roused to madness and execrations. Why was this? Was there anything arrogant or offensive in the manner of their address? No. Our Saviour, in outward deportment, was mild and gentle as the Spirit of heaven; and Paul, divinely inspired, assumed no imperious airs.

What then could have aroused that bitter and unrelenting hostility, which led to the crucifixion of the one, and the daily martyrdom of the other? It was the sentiment, it was the doctrine they preached. There was something in the plan of salvation they proclaimed, offensive to the sinner's heart. What then was this sentiment, this doctrine, this plan of salvation, which they preached, which so stung to madness the hearts of guilty men, that they thrust their fingers into their ears, and rushed upon the preacher to destroy them?

Imagine Paul to have gathered around him a concourse in any of the cities of Asia Minor, or of Greece, and thus to have addressed them. "Brethren! we have one common Father.—He has informed us by his prophets, and finally by his Son, that the sorrows and sins in which we are now involved will soon all terminate forever, and the dark night of life will give place to the dawn of a happy and eternal morning. Every one of you, no matter what your present character or woes, will, the moment you die, ascend into heaven, an angel of glory spiritualized, purified, enraptured. No matter what crimes you may have already committed, or intend still to commit, all will be forgiven and forgotten in another world. Love then, and serve this heavenly Father now, and it will promote your happiness in this life, for all wrong doing carries with it its own punishment. But if you unwisely still choose to live a life of sin, though you must expect to suffer the natural consequences in this world, I can assure you that you have nothing to fear hereafter, but look forward to endless and perfect happiness in the life which is to come."

Look now, for a moment at the concourse assembled around the apostle, listening to his discourse. There stands the assassin, whose

hands are red with the blood of the last night's murder, and who is plotting new deeds of robbery and blood in the dark hours to come.—His eye brightens, and even his malignant features are forced into such a smile as can curl upon a fiend's lip. "This is glorious tidings indeed," he says, "too good, I am almost afraid, to be true. There is no devil, then; no hell; no retribution for my life of crime. This is good news indeed. Paul is the preacher for me. Long life to Paul!" he shouts from the crowd.

Is this the "offence of the cross?" Is this the preaching which extorted execrations from the crowds of Lystra, and Derbe, and Antioch; and brought from murderous hands stones, and every missile of death around the head of the devoted apostle.

But here stands another man; a rich profigate, squandering health and fortune in the worst scenes of voluptuousness and debauchery. With eager mind he listens to the doctrine of the apostle. "This," he says, "is truly delightful. It is just the religion for me and my associates. It is far better even than the pagan system. For when I heard of Tantalus, suffering eternal thirst; and Sisyphus toiling unceasingly up the hill in everlasting disappointment; and Ixion whirled around eternally by the revolving wheel, I trembled in view of my life of sin. But now I find that there is no awful judgment, no condemning sentence, no scenes of retribution. The apostle says that it will be for my interest to obey God now, but I think that I will enjoy the pleasures of sin in this world, and the pleasures of holiness in the world that is to come, and thus can I judge which of the two I like the best."

Is this the "offence of the cross?" Is this that preaching which so bitterly aroused the hostility of the carnal mind? Can it be possible that Paul preached in this way, and that wicked men stoned him for it, and cried, away with such a fellow from the earth, it is not fit that he should live? Answer this question, ye who say "that after death there is no judgment;" that "the dead shall not stand before the bar of God;" that "no man shall awake to shame and everlasting contempt;" that "the wicked and they that fear not God, shall not be cast into hell." Tell us where is the offence to the carnal mind in the cross you preach?

Let us contemplate another supposition.—Paul goes to Corinth, the boasted intellectual eye of Greece; the emporium of philosophy. He gathers around him a large concourse of the haughty nobles, the self-righteous moralists, and the proud philosophers of the academy, and the grove, and thus addresses them.—"Brethren, I have come to teach you some new views upon the subject of religion. There is one God, infinitely wise and good. He has sent a messenger, called his Son, either an angel of very exalted character, or a man, it is uncertain which, to instruct us respecting our duty. That messenger has taught us that if we cherish feelings of gratitude towards our heavenly Father, and are just and benevolent, we shall soon be taken to the mansions of heaven. Whatever may have been your past sins, repentance will blot them out. This Teacher died to prove the sincerity of his. If you do not live an upright life, I do not know what will be the future consequence. Whether there is any punishment hereafter, and if so, how long it will continue, or how severe it will be, I cannot tell. But this I can assure you, that if you are only just and benevolent in your dealings, and grateful to God, you are going as fast as time can bear you to the mansions of eternal bliss."

Is there any offence of the cross here? Is there a single word in this address which can plunge the dagger of conviction into the sinner's heart? Is there an idea here which can arouse the dead conscience, and awake the remorse of the self-righteous and the proud?—Would not the Scribes and Pharisees of Judea greet such an orator with commendation and flattery, rather than with denunciation and contempt? Is there any unrenowned heart which can perceive anything offensive or unpalatable in this doctrine? The sinners of Judea would no more stone a man for such preaching as this, than would the worldlings of our own land. Where, then, is "the offence of the cross?"

Let us, then, make one more supposition, and from the recorded sermons of the apostle, let us select such truths as the Holy Spirit testifies that he did preach. Paul enters the marketplace of a dissolute city. The report runs through the thronged streets, that "these men who have turned the world upside down, have come hither also." The proud Pharisee, the

self-righteous Scribe, the conceited philosopher, the debauchee, the robber, and the beggar gather around him. "Fellow-mortals," says the apostle, "you have all broken the law of God, incurred its penalty, and are justly exposed to the doom of eternal destruction. You are all so sinful in the sight of God; the depravity of your hearts is so deep and inveterate, that you must be radically changed, regenerated, before you can be made fit for heaven."

"God himself had pity on your lost condition, and, in the person of his Son, took upon him human nature, and bore the penalty of the law in your stead; died upon the cross, to make atonement for your sins. And now through the virtues of this atonement, God is ready to forgive you all, guilty as you are, if you will repent of your sins, trust in this Saviour, and commence a new life of consecration to his glory. These are the conditions upon which salvation is now offered to the world; and there is no other way by which any soul can be saved, for all are alike lost in their guilt and condemnation. Accept these terms, and God will purify your heart and receive you to heaven. Reject them, and you must be eternally consigned to the world of woe, with the devil and his angels."

Now look at the audience. Agitation and murmurings are manifested, as when the rising storm begins to move and speak in the boughs of the silent forest. "What!" says the Pharisee, "does he tell me that I am depraved in heart; a guilty and condemned sinner?"—"What!" says the self-righteous moralist, "is there no merit in my prayers; no merit in my punctilious observance of the ceremonies of the law? Is god-like human nature to be thus vilified? the divinity within us to be thus traduced? Away with such a fellow from the earth."

"This is a babbler, truly," indignantly exclaims the philosopher; "he seems to regard all our wisdom, the logic of the schools, the acute speculations of our most powerful minds, as of no avail in reforming the world; and preaches salvation through faith in one Jesus who was executed upon the cross. He must be either a fool or a madman; and whichever he may be, he is unworthy of my attention."

"Let us stone him," exclaim the debauchee, and the robber, and all the loose fellows of the baser sort; "let us stone him. He says that we are going to hell; that unless we repent we shall be forever miserable. He is dishonoring God by such horrible doctrine."

But pressing through the crowd, there gather around the apostle, a multitude with tearful eyes and sorrowful countenances, and anxiously inquire, "Sir, what shall we do to be saved? We feel that we are the guilty creatures you have described us to be. We deserve God's eternal displeasure. Can there be mercy for us?"

"Yes," replies the apostle, "there is mercy for you all. This blessed Jesus has made full atonement for our sins, and now, whosoever cometh to him, he will in nowise cast out. Trust in him; openly confess before men, and consecrate your life to his glory, and he will pardon you and purify you from every sin, and present you faultless before the throne."

Enlightened by the Holy Spirit, they joyfully embrace these offers of salvation. And as there can be no temptation to make a false profession; for by that profession they put life to hazard, Paul does not delay to test by time the reality of their conversion. One after another of the young converts stands before him; and he baptizes them with pure water, in the name of Father, Son, and Holy Ghost.

This is the offence of the cross. This is the gospel of Christ. This is that faith which to the Jew is a stumbling-block, and to the Greek foolishness; but which, to them that are saved, is the wisdom of God, and the power of God. —Rev. J. S. C. Abbott.

The Great Teacher.

"Never man spake like this man." Such was the testimony of persons who could not, for a moment, be suspected of partiality, and would never have uttered this eulogy if it had not been wrested from them by an admiration, the expression of which they were utterly unable to suppress.

"Never man spake like this man."—And so you would have said if you had heard him preach. Never mortal had such doctrines to deliver, and never mortal taught in so solemn and impressive, yet so tender and affectionate a manner.

The philosophers of antiquity—they only skimmed the surface of things; they talked

about the loveliness of virtue, and the odiousness of vice; they speculated about the immortality of the soul and the life beyond the grave, and professed to look forward with mingled hope and fear to an hereafter, concerning which none could speak with satisfaction or with certainty. And as for the scribes and Pharisees, who sat in Moses's seat, they only sophisticated and polluted the purity of his morality by their adding to the cumbrous mass of rites and ceremonies, by which his dispensation was distinguished, innumerable traditions and enactments of their own. But this man—he went at once to the spring of action in the human heart, he unfolded the foundation of moral obligation in the bonds that bind the creature to the Creator. He taught the spirituality, and purity, and perfection of the law of God. He threw a strong and steady light upon the regions of futurity, and surrounded his hearers with the dread transactions of the judgment day, and the enduring realities of the eternal world.

"Never man spake like this man."—So Nicodemus thought, when, in reply to his address, he laid down the fundamental doctrine of his gospel, and said, "Verily, verily I say unto you, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." So Nathaniel thought, when, casting at him his mild and piercing eye he said, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." So Zaccheus thought, when he climbed into the sycamore tree because Jesus was to pass that way; and he turned unto him and cried, "Zaccheus, make haste, and come down; for to-day I must abide at thy house." So Peter thought when he would have reproved his Master; but the Lord turned, and looked upon Peter, and said, "Get behind me, Satan, thou art an offence unto me; for thou savorest not of the things that be of God, but those that be of man." So the scribes and Pharisees thought, when he took off the mask of hypocrisy, by which they sought to impose upon the people, and exhibited their character in all its true, odious, and disgusting colors, and thundered out the anathema, "Wo unto you, scribes and Pharisees, hypocrites! how can ye escape the damnation of hell?" So Pilate thought, when, in reply to his question—half, perhaps, in veneration, and half in scorn—"Art thou a king?" he answered, "Thou sayest that I am a king. Thou hast announced my true and proper dignity; I am a king; but my kingdom is not of this world. I lead no conquering armies to the battle, I press not for thrones and palaces, through fields of carnage and seas of blood. To this end was I born:—and for this cause came I into the world, that I should witness unto the truth."

No matter where—no matter when—no matter what he said—whether in the Temple surrounded by the doctors of the law, hearing and asking them questions, or whether on the deck of the vessel, surrounded by the fishermen of Galilee; or whether in the towns, and cities, and villages of Judea, healing the sick, and raising the dead; or whether at the tribunal of Pilate, the object of contempt and scorn.

"Never man spake like this man."—There was a power, and an authority, and an influence in all that he said that none could gainsay or resist. The gabbling scribes heard him, and they were confounded. The haughty Pharisees heard him, and they were abashed. The frantic demoniac heard him, and he was still. The diseased heard him, and he felt the impulses of health beat in all his veins. The dead heard him, and broke his silence, and arose.

"Never man spake like this man."—And yet the power and authority with which he spoke was not that which thrones, and sceptres, and diadems confer—it was not the power and authority of racks, and gibbets, and dungeons—it was not the power and authority of princes and potentates of this world, who send their conquering armies to enforce their commands, and hurl the thunders of their artillery against all who dare to resist their mandate. No; but it was the power of light beaming upon the understanding—it was the power of truth making its way to the conscience—it was the power of God speaking to mortals by his Son.—*Doctor Raffles.*

Personal Piety.

My son, if thou lookest for sound comfort on earth, and salvation in heaven, unglue thyself from the world, and the vanities of it; put thyself upon thy Lord and Saviour Jesus Christ; leave not till thou findest thyself firmly united to him, so as thou art become a limb of that body whereof he is head, a spouse of that

husband, a branch of that stem, a stone laid upon that foundation. Look not, therefore, for any blessing out of him; and in, and by, and from him, look for all blessings. Let him be thy life; and wish not to live longer than thou art quickened by him: find him thy wisdom, righteousness, sanctification, redemption; thy riches, thy strength, thy glory. Apply unto thyself all that thy Saviour is, or hath done. Wouldst thou have the graces of God's Spirit? fetch them from his anointing. Wouldst thou have dower against spiritual enemies? fetch it from his sovereignty. Wouldst thou have redemption? fetch it from his passion. Wouldst thou have absolution? fetch it from his perfect innocence. Freedom from the curse? fetch it from his cross. Satisfaction? fetch it from his sacrifice. Cleansing from sin? fetch it from his blood. Mortification? fetch it from his grave. Newness of life? fetch it from his resurrection. Right to heaven? fetch it from his purchase. Audience in all thy suits? fetch it from his intercession. Wouldst thou have salvation? fetch it from his session [sitting down] at the right hand of Majesty. Wouldst thou have all? fetch it from him who is "one Lord, one God and Father of all, who is above all, through all, and in all." Eph. 4:5, 6. And as thy faith shall thus interest thee in Christ, thy Head, so let thy charity unite thee to his body, the church, both in earth and heaven. Hold ever an inviolable communion with that holy and blessed fraternity. Sever not thyself from it, either in judgment or affection. Make account there is not one of God's saints upon earth but hath a property in thee, and thou mayest challenge the same in each of them; so that thou canst not be sensible of their passions; and be freely communicative of all thy graces, and all serviceable offices, by example, admonition, exhortation, consolation, prayer, beneficence, for the good of that sacred community. And when thou raisest up thine eyes to heaven, think of that glorious society of blessed saints who are gone before thee, and are there triumphing, and reigning in eternal and incomprehensible glory; bless God for them, and wish thyself with them; tread in their holy steps, and be ambitious of that crown of glory and immortality which thou seest shining on their heads.—*Bishop Hall.*

Gethsemane.

Passing out of the Jaffa gate, we rambled down the Valley of Gihon, around the base of Zion, to the Pool of Siloam. At this point my companions left me, and I continued my walk alone, up the valley of Jehosaphat, not displeased with the opportunity of a solitary wandering among the tombs, and of standing alone upon the sacred soil of Gethsemane. Again and again had I passed by the enclosure, but could not bring myself to enter it; now, however, I was alone, and soon to depart from the Holy City, and my feelings had been softened by a walk among the tombs. At the foot of Mount Olivet, just opposite St. Stephen's Gate, a rude stone wall encloses about a quarter of an acre of ground, in which stand eight ancient olive trees, some of them very large. There is little doubt that this enclosure was the spot of our Saviour's sufferings on that fearful night when he was betrayed.

Musing on the affecting narrative of the Evangelist, I approached, climbed over the tottering wall, and sat down at the foot of a gnarled and shattered olive, that seemed to my excited imagination, as if it might have stood there and heard the Saviour's cry, "Father, if it be possible, let this cup pass from me." The stillness of the place was oppressive. The Temple wall almost overhangs the spot, but no hum of life comes upon the breeze over its gloomy battlements. My heart sunk deeper in sadness as I heard the croak of a raven that flew over the apparently deserted city. All that remains of Gethsemane harmonises with the sad associations of the place. No one can walk under its venerable olives, and think of the meek sufferer who once poured out upon its soil "great drops of sweat and blood," and yet in his agony cried, "Father, not my will but thine be done," without a deeper love for the Redeemer, and a stronger "fellowship of his sufferings." Mine eyes were constrained to attest the power of the place over the heart, and, as I rose to depart, I involuntarily exclaimed, "I must go hence and never again shall I see thee, O Gethsemane!—But I shall see the Lord of life and glory coming the second time without sin unto salvation; and may I so live as to hail him at the resurrection, with the exclamation, Come, Lord Jesus, come quickly." *Dr. Durbin.*



The Advent Herald.

"REHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, SEPTEMBER 23, 1848.

Doctrines of the Bible not of Heathen Origin.

It has been a favorite argument with infidels, that the doctrines of the Bible were learned by the writers of the Old and New Testaments, from contemporary heathen philosophers.

For example: an infinity of testimony might be cited from PLUTARCH, SENECA, MAXIMUS of TYRE, PLATO, VIRGIL, HECAEUS ABERITA, XENOPHANES COLOPHONENSIS, ORPHEUS, CICERO, and a multitude of others, who have all asserted that the Pagans received but one supreme infinite, and self-existent God; unto whom the title of "Greatest" and the "Best," was alone ascribed. Their other divinities were of secondary importance. The infidel TAYLOR, in his *Diogenes*, attempts to demonstrate that the name of the god of Memphis, *Jao*, is identical with that of the God of ABRAHAM. He also by a collation of Christian and heathen sentiments, attempts to show that the entire Christian faith is found in pagan writers. By such arguments as these, many have supposed that the doctrines of Christianity are of pagan origin. Thus, CELSUS argued, "that the Christian religion contained nothing but what Christians held in common with heathens: nothing that was new or truly great."

Now, if it was satisfactorily proved that every article of faith respecting God and the future state, entertained by Christians, was also held by different heathen writers, it would be still far from being proved that the Jews and Christians were indebted to these heathens for a knowledge of such tenets. A doctrine believed by two contemporary classes of individuals, independent of all other evidence, might with equal propriety be claimed to have been derived by either from the other. That such beliefs had a common origin, would be more self-evident than that it originated with either one of the two classes, to the exclusion of the other. We must, therefore, go beyond the mere fact of the existence of points common to the belief of two classes, to decide their origin.

The writings of MOSES are of a higher antiquity than any other extant. The history of the creation, of the flood, of the destruction of the cities of the plain, are clearly narrated. The fragments of tradition respecting these events among the heathen are dim and misty, yet sufficiently definite to identify them. Now, common sense must decide that these last are more likely to have originated with the former, than the former with the latter. The truth of revelation we consider has been sufficiently demonstrated by the minute fulfilment of numberless prophecies. We shall not, therefore, here touch on the evidences which sustain that part of the question. We shall simply attempt to account for the coincidence of a similarity of belief by the heathen, on many points common to Jew and Christian.

All mankind had one common origin—descending alike from ADAM and NOAH. The traditions and teachings communicated to the human race previous to the building of Babel, must have been equally current among all portions of the family of man. For nearly two thousand years—one third of the entire period from the creation—the inhabitants of the earth sojourned together. Till this time, opinions held by any might be known to all.

After the call of ABRAHAM, he and his descendants were the chosen ones, that God honored as the medium of communication to the human race. We are not, however, authorized to conclude that the surrounding nations knew nothing of ABRAHAM's hopes and consolations. The views of the heathen which assimilated at all to the tenets of inspiration, are admitted by all to have originated in Egypt. This infidel admit, but claim a paternity older than that of MOSES; for this, however, no evidence is adduced—except of its Egyptian origin. Now, there is no place more likely than Egypt to have been familiar with the faith of the people of God. ABRAHAM, ISAAC, and JACOB, each in turn, sojourned in Egypt; and the descendants of JACOB there sojourned to the end of four hundred and thirty years from the time of

the call of ABRAHAM. It was therefore to be expected that the Egyptians should have been more familiar with the doctrines of Israel respecting God and a future state than any other nation. As the Egyptians were the first civilized, it was natural that other nations should copy their opinions. As the Jews became a nation, they also would more or less exercise an influence over surrounding nations—particularly as they became powerful, and exerted a controlling influence, as they did in the days of SOLOMON.

An infidel in New York city once avowed to a clergyman, that he "had no doubt the Israelites had obtained their religion from the Greeks, and particularly from the philosophy of PLATO." The minister replied: "Your argument would be worthy of some consideration, were it not that PLATO says, that what he and the Greeks in general knew of the gods, they learned of the Israelites."—Dr. NELSON. PLATO informs us, that one of the Syrian narratives from which his countrymen obtained their knowledge, was the *Fraternity of the human family*, and that man was made out of the dust; and with the Bible PLATO taught, that man was the last living thing produced in the creation.

It is, however, not true that the points of similitude between the belief of some of the heathen writers and the Scriptures, were of universal prevalence among the heathen. SOCRATES tells us, that the things relating to the existence of the soul after death "were disbelieved by the greatest part of mankind." CICERO tells us the same thing; and CICERO says that it was contradicted, not only by whole troops of Epicureans, but also by the most learned of the other sects. ARISTOTLE was so far from believing it, that he held death to be the most terrible thing in nature, as putting an end to all things. And LIPSIUS confesses that it was controverted by the stoics.

It is evident, therefore, that down to the time of CICERO, the prevailing heathen view, with here and there an exception, was, that death was a state of eternal unconsciousness.

PLATO was born at Athens B. C. 429. In his twentieth year he became a disciple of SOCRATES, with whom he continued ten years, till the death of SOCRATES. He then travelled in Egypt, and various countries, and, according to RITTER'S *An. Phi.*, he obtained a knowledge of the true God among the Jews of Phenicia; and he afterwards taught, with other things, that he learned of the Jews "the existence of an eternal and unchangeable Being, we call God."

The more pure-minded of the heathen only, seem to have looked with favor on the doctrine of a future state. As CORNELIUS was a devout man, and feared God, with all his house, so did other persons doubtless among the Gentiles fear and worship God according to the light that was in them. PLATO was remarkable for the purity of his life and morals. He ever complained of those heathens who rejected the doctrine of a future state, that they were not good enough to receive it; and he asserted that the advocates of materialism "must be made better men before they can be enlightened as to their error, and that then only will they be able to recognize within them the truth and reality of the soul, and of justice and reason, and confess that there are realities which are neither tangible nor visible." He insists that "man ought not to form any conception of God, except as a Being, purely good, inexorable to the prayers or offerings of the unworthy."

While the better sort of heathen had an expectation of a future state, they seem to have thought but very little of a resurrection from the dead; and most of them reckoned it impossible. When PAUL spoke of the resurrection to the Athenians, they regarded him as a "setter forth of strange gods." Dr. PEARSON, however says, that "the Gentiles did themselves confess that some particular persons did return to life after death. They could not rationally deny the resurrection wholly." He says that "there were also histories amongst the Gentiles of several who rose to life after death;" and says that PLUTARCH mentioned one, "who rose the third day, and PLATO mentioned another, who revived the twelfth day after death." (See *Creed*, p. 565.) Those were doubtless nothing but cases of resuscitation before actual death; yet it shows that they believed the dead might come to life again; for otherwise PLATO and PLUTARCH would not have spoken of them as dead. It is, however, still true that the most of the heathen believed as one of them says:—

"But we, the great, the mighty, and the wise,
When once we die, unknown in earth's dark womb,
Sleep, long and drear, the endless sleep of death."

On these lines, Dr. CLARKE justly remarks: "A more cold and comfortless philosophy was never invented."

The similarities between the Jewish and some heathen customs show that the latter must have come in contact with the former. Dr. CLARKE says, that those who have asserted that MOSES borrowed from the Egyptians, neither know the Mosaic code, nor are acquainted with the Egyptian mythology. And Dr. PRIESTLEY says, that those who thus suppose, can "never have compared them together." Speaking of what PLATO learned from the Jewish Scriptures, Dr. CLARKE says: "PLATO has borrowed much from MOSES;" and "the republic of PLATO, when stripped of what it has borrowed from MOSES, is the aerial figment of a philosophic mind."

TERTULLIAN asserts, that all the ancient heathens borrowed their best notions from the sacred writings: he says: "Which of your poets, which of your sophists, have not drunk from the fountain of the prophets? It is from those sacred springs that your philosophers have refreshed their thirsty spirits; and if they found anything in the Holy Scriptures which hit their fancy, or which served their hypothesis, they took and turned it to a compliance with their own curiosity."—*Apologet.*

Dr. CLARKE says: "One of the most complete imitations of the tabernacle, and its whole service, is found in the very ancient temple of HERCULES, founded probably by the Phoenicians, at Gades, now Cadiz, in Spain." He also says: "The heathens borrowed their best things from Divine revelation, both as it refers to what was pure in their doctrines, and significant in their religious rites. Indeed, they seem in many cases to have studied the closest imitation possible, consistent with the adaptation of all to their preposterous and idolatrous worship."

From the foregoing, we conclude that those who attribute to any scriptural truth a heathen origin, know not whereof they affirm, and dishonor the teachings of inspiration. And consequently, this argument of "heathen origin," so loudly cried by the infidels of France and others, is pointless, fallacious, and sophistical.

Bro. J. P. Weethoe.

Bro. W. has now been with us one week. His health is fully restored, and he is able to labor abundantly in the cause. A brief notice of his tour East will be found in another column.

He delivered three very interesting discourses in Chardon-street Chapel on Sunday last. His views of the principles of symbolic exposition were new, and differ, in their details, from those entertained by many lecturers among us; but in the conclusions, we all agree. We would urge our readers to hear him, if possible, next Sunday, when he will lecture three times. We assure them, they will be richly paid. We would also say, that he will commence a course of lectures in the Big Tent next week.

As we have many inquiries in regard to the history and former standing of Bro. WEETHOE, we have thought it not improper to give the following facts in relation to his public life, which he has heretofore modestly withheld from us.

He graduated in the Ohio University in 1832, and commenced the study of Medicine the same year, in the town of Athens, where the University is located. He made a profession of religion in the fall of 1832, and attached himself to the Cumberland Presbyterian church. He continued the study of medicine two years. In the fall of 1834, he felt it his duty to change his intended occupation, and look to the ministry. He accordingly joined the Pennsylvania Presbytery in the same fall, and commenced the study of Divinity. At the same time, he removed to Uniontown, Pa., and took charge of Madison College, located in that place. In the fall of 1835, he was licensed to preach in the Presbyterian church, but continued in the Presidency of Madison College until the spring of 1842. In August of that year, he first met with Bro. MILLER'S Lectures, and commenced their investigation. In October following he removed to Ohio, and took charge of Beverly College. In the winter of the same year, he received the *Midnight Cry*, and soon after commenced proclaiming the Advent near. He relinquished his position in the College, and devoted his whole time to this proclamation. In 1845, he was called to visit Cincinnati, where he has since continued.

Bro. W. is whole-hearted in the Advent cause, and is a true yoke-fellow. He heartily approves of the course of the *Herald*, and of our annual Conferences.

REMITTANCES for the *Herald* have come in very slowly and lightly since the commencement of the present volume. There is nothing more unpleasant to us, than to be under the necessity of calling on delinquents for our just dues. And while we feel the liveliest gratitude towards those who are prompt,

we are obliged to make an earnest call on those who are in arrears, to make speedy remittances, so that we may meet the weekly expenses of the office. Let none neglect this call, who can comply with it.

Our health is considerably improved, but not fully restored. We are able to attend to our duties in the office, and to the affairs of the Society here, but are unable to go out and labor as heretofore. Our sphere of active labors must, therefore, be more circumscribed than formerly, until our strength and vigor shall be restored. We still have a painful case of sickness in our family, that of a niece, eighteen years of age, of whose recovery we have no hope. She is happy in the possession of the "blessed hope." May our afflictions work for good.

"Glimpses of Glory."

In SCOTT'S Philadelphia Dollar Weekly Paper, we find the following article under the above head. It presents a very fair picture of the prevalent belief of the majority of the more intelligent believers in revelation,—those denominations which teach the future reunion of soul and body at the resurrection, and the final abode of the just in some unknown region, removed "beyond the realm of time and space." The vagueness of impression respecting the locality of the future state of rewards, strikes us as being necessarily the result of a superficial examination of Scripture, or a frittering away of the plain import of the inspired text.

"Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things, which God hath prepared for them that love him." [Note 1.] Yet, while we are not allowed to make any image or likeness of the invisible God, no where is it said, we may not picture to ourselves the happiness of the saints in heaven. So far from it, a picture is given us by which we may form a faint idea of that heavenly Canaan. We read of the city of twelve foundations—that city which had no need of the sun, neither of the moon to shine in it.

The locality of heaven we know not. [Note 2.] But that there is such locality we are assured, for Paul speaks of the third heaven, where were heard and seen by him things unutterable. Whatsoever is perpendicular to the centre of the earth, is up. We therefore know not whether heaven is above or below us; whether it is in the regions north, south, east, or west, of the earth. But it exists somewhere as a tangible world, on which saints shall tread, as angels have already done before them. It contains that house of many mansions, whose maker is God, where the beautiful vision shall ravish the soul, and fill it with unspeakable delight. It is spacious as well as glorious, for it was designed to contain that multitude which no man can number—even the innumerable company of saints and angels.

"There shall we bathe our weary souls
In seas of heavenly rest."

What species of joys shall delight the soul most, we know not, but the saints' joy shall be full. They shall know even as they are known. How transported was Peter at beholding but two prophets in the transfiguration. What shall it be when we see the vast multitude of prophets, martyrs, and holy men of God. How delightful to hear the concert of the heavenly choir, where angels on ten thousand times ten thousand harps, play the anthems of redeeming love. Heaven is to be like Christ. The bodies of the redeemed shall be glorious as the Redeemer's. They shall shine as the sun, and move with an energy ten thousand times greater than when on earth. They shall be spiritualized—that is, have the immortality of spirits—being free from all perishable parts. They shall converse forever—study God's works forever. History of redemption, as well as worlds afar in God's wide spread universe, shall be an eternal source of pleasure and delight. From the world, around which all other worlds revolve, we shall behold the stars and planets with the far-seeing eye, and while we shall still discern the beauties of those mathematical figures, according to which their eternal revolutions are performed. Perhaps, too, by angel guidance led, we may traverse the blue expanse of the starry spangled sky.

"Along the sapphire colored road angelic feet,
Sandal'd with immortality, now tread
Hither and thither—to and from the seat of God."

The nature of the things in heaven we shall pry into and study forever. The fruits and flowers which grow there, shall afford sources of pleasant study and delight. If earth be so pleasant—if the earthly Canaan seem so delightful, what shall the upper land be of which it is but a faint type. The souls of the righteous, no sooner have shaken off the earthly tabernacle, than they pass into heaven. "To-day shalt thou be with me in Paradise," was the answer made to a dying penitent. But the souls of the saints rest in happiness, waiting for a reunion with their bodies, which are to be raised in power and glory. The reunion will be the cause of ecstatic delight and consummate perfection of bliss. "Here we see darkly as in a glass,"—there we shall see and have no dimness of vision. We shall know one another above. Our intellect shall be ever joyous, and ever expanding—ever bright and ever glorious, while on our heads shall be the starry crown of glory, that glory which fadeth not away.

Lo! there in contemplation's ear,
Man shall career from star to star—
To view the various works of God,
By angels seen—by angels trod.

NOTE 1. How often is this text quoted to prove that man knows nothing of the things that God has

prepared for those who love him. This text only proves that man has originated no knowledge of his future abode, being dependent on the revelation in the written word, given by the spirit of God for all correct understanding of this subject; for the very next texts (1 Cor. 2:10-12), adds: "But God hath revealed them unto us by his Spirit [in the World]; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak," &c.

NOTE 2. The locality of heaven, or rather the locality of the future residence of the saints, is one of the most clearly and explicitly revealed things in the entire Scriptures.

When God created man an immortal being on the earth, God gave the dominion of it to him. Sin lost him that dominion, and his immortality. God made provision for the recovery, by man, of what he had lost. That restoration was looked forward to with holy anticipation by patriarchs and prophets. ABRAHAM sojourned in the land of promise, as in a strange country, dwelling in tabernacles with ISAAC and JACOB, the heirs with him of the same promise, looking forward to a city which had foundations, whose builder and maker is God—having in their life time no inheritance in the land of their sojourn, no, not so much as a space for the setting of their feet on, that was then their own, though God had promised to give it to them.—The Psalmist sung of the time when "we shall reign on the earth." ISAIAH foretold the creation of a new heaven and a new earth, in which the voice of weeping and the voice of crying should be no more heard; when the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands; when Zion shall be an eternal excellency, a joy of many generations; when her people shall be all righteous, and shall inherit the land forever; when Jerusalem shall be a quiet habitation, a tabernacle that shall not be taken down, not one of whose stakes shall ever be removed, or any of her cords broken; within whose land violence shall no more be heard, or wasting and destruction within her borders; whose walls shall be called Salvation, and her gates Praise; whose sun shall no more go down, or her moon withdraw itself, but to whom the LORD shall be an everlasting light, and her God her glory. King NEBUCHADNEZZAR beheld in vision the subversion of all earthly kingdoms succeeded by a kingdom set up by the God of heaven, which was to fill the whole earth, should never be destroyed, but should stand forever. DANIEL beheld till the kingdom and dominion, and the greatness of the kingdom under the whole heaven, should be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom. To the meek the Saviour promised the inheritance of the earth. "And we shall reign on the earth," was the song of the waiting spirits of the saints. PETER affirmed, notwithstanding the elements of this earth should melt with fervent heat, and be all dissolved—that according to the promise we look for a new heaven and a new earth, wherein dwell righteousness, or righteous persons. And JOHN the Revelator, in the lonely isle of Patmos, being in the spirit on the Lord's-day, saw in vision the new heaven and the new earth,—substituted for the old one removed,—and the holy city, the new Jerusalem, fresh from the hand of God, prepared as a bride adorned for her husband, whose foundations were garnished with all manner of precious stones, and whose gates were pearls, where tears shall be wiped from all eyes, and death, sorrow, and crying shall be unknown.

With such clear, positive, and repeated declarations respecting the earth restored being the final mansion of the blessed, we see not how any can talk of the locality of the righteous being unknown, or of man's roaming from star to star, on the celestial plains of the upper sphere. The second ADAM will give us Eden restored.

The Future of France.

We copy the following from the New York Spectator. It is a letter from a writer in Paris, whose prognostications of the future for France are of a rather gloomy character. The editor places considerable confidence in his correspondent's remarks, owing to the latter having foretold, in a former letter, the late insurrection in June last, and designated Gen. CAVAIGNAC as the man who would be raised by it to power and authority.

"The situation is more grave than ever, and all

things indicate an approaching crisis. The "red republicans" are working in the dark,—they are again organizing on a new basis, and preparing for a struggle with Gen. Cavaignac. Another appeal to force is inevitable. One of two immediate results must take place: Either the discussion on the report of the committee of inquiry will be stifled, or the arrest of Caussidiere, Louis Blanc, Proudhon, and Ledra Rollin will be demanded. In the first case, the unpunished instigators of the revolt in June will gain new confidence and strength from the Government's lack of energy; and, proud of their triumph, will seek to overthrow the Government. In the second, there will no longer be hope of safety for them except in a second and desperate attempt. For this they have been preparing all the last month. Two redoubtable clubs have entered into an alliance, and will henceforth act in concert. These two societies reckon not less than 50,000 members.

The new rules for the internal government of these political associations are terribly severe. The controlling authority is vested in a small and select directory, consisting of men distinguished by an energy and force of character which make them truly formidable. I cannot go more into detail on this point, and am not at liberty to answer the other questions you propose. The other association of which you speak has not yet joined that of "The Rights of Man," but there is reason to believe, that at least half its members will soon unite with the 50,000 who are ready to make an assault upon the Government. The three societies, of course, have ramifications in all the principal cities of the Republic; their names are known to the police, but not their organization, which has been the subject of diligent search for the last fifteen days; but nothing more is known, or will be known, than that preparations are going on for a "war to the knife," between the victors and the vanquished of June.

The legitimists are strong in hope and confidence. Their real strength still exists among the clergy.—The famous prediction of the 14th century, which the Jesuits and their followers of the Sacred Heart have spread so widely in America, is circulated here also. True, it takes effect only on the minds of the bigoted and ignorant; but you know the old saying, that "fools have been in the majority ever since the time of Adam."

Certain it is, that if Cavaignac is not overthrown by the "red republic," monarchy has chances of success; for it must be acknowledged, that Frenchmen want political wisdom and understanding; they are republicans under a monarchy, monarchists under a republic, and democrats above all, but with a universal desire in secret for the enjoyment of "privileges." Until political education is more advanced, there can be no stable and regular government in this country; nothing is possible save intestine discord and perpetual strife. Of this you will soon have a new and lamentable proof.

The prediction above referred to, says the editor of the Commercial, is said to have been made by a monk who flourished in the 14th century, and is to the effect, that in 1848 a republic would be established in France, followed by ten years of anarchy, after which the return of the lily (HENRY V.) would bring back peace, happiness, &c.; these to endure fifteen years, and then the end of the world to supervene.

"Great Words."

The news by the last two steamers announced that King CHARLES ALBERT had met with serious reverses, having been defeated in several severe battles with the Austrians, and compelled to retreat, relinquishing all the advantages he had acquired at the commencement of the war. Not only had the Austrians re-possessioned themselves of their former foothold in Italy, but a division of their army had invaded the dominions of the Pope. This high-handed measure brought out the following despatch from the Pope. Its peremptory and threatening tone appears to have had the desired effect; for its demand was instantly complied with. A brother thinks that he sees in this the fulfilment of Jer. 50:43, 44. The following is the despatch, addressed to Cardinal MARINI, legate of Fiume.

Your Eminence is aware that his Holiness, on all occasions, solemnly declared that he would strenuously defend the integrity and independence of the dominions of the Church. The word of the Holy Father is sacred. It is, consequently, contrary to his anticipation, and with extreme anger, he learnt that an Austrian army had dared to occupy the northern provinces of the Pontifical dominions, advancing in hostile array, requiring provisions for its troops, threatening with fire and sword, and thereby occasioning a collision, attended with deplorable consequences. For these reasons his Holiness has ordered me to invite you, immediately after reading the present despatch, which will be handed to you by Prince Carini, Senator of Rome, and Prince Annibal Simonelli, Member of the Chamber of Deputies, to proceed with them, without delay, to the head-quarters of General Welden, and demand from him an explanation of the motives that induced him to commit such acts of violence. You will enjoin him in firm and decided language to retrace his steps, and evacuate those provinces; notifying to him that, in the contrary case, his Holiness will recur to every means in his power to repel that unjust usurpation. Your reply will be expected with anxiety. (Signed) CARDINAL SOGLIA.

The Piedmontese Gazette, of the 24th ult., contains the following, dated, Bologna, 20th:—

"We are enabled to give the following particulars,

which we have every reason to consider correct, relative to the Pontifical deputation, which waited on General Welden. The object of the deputation was not to negotiate the evacuation of the Roman States by the Austrian troops, but to enjoin General Welden to retire with his force beyond the Po. General Welden acceded to the demand. He even declared that his battalions had already commenced their retrograde movement, and that his entire army would recross the river the moment he obtained a promise from the Pope that his troops should not join the enemies of Austria in the Lombardo-Venetian provinces. Until then he would leave a small garrison at Bondero and Pontelagoscuro. The fortress of Ferrara will continue to be occupied by the Austrians. The Pontificals may guard the frontiers if they think proper, and the troops, stationed in Romagna, will be at liberty to march forward, there being no clause to prevent them in the convention concluded between Welden and our deputation. No mention was made of Comacchio, and it is very probable that the Austrians will not insist on re-occupying the town. It would consequently be useless to place in it a strong garrison. It was said that Cardinal Marini expected that even the fortress of Ferrara would be evacuated by the Austrians."

The Massacre in Oregon.

The following narrative is by one of the survivors of the Oregon massacre.

"* * * A half-breed came to Doctor Whitman, and hired to work through the winter. One day he was at work for an Indian named Tamsicky, harrowing in wheat, and told him that the Doctor and Mrs. Whitman were scattering poison into the air, and would kill them all off; that he (the Doctor) knew they would all die, and he would get their wheat and all they had. He then proposed that, if they would agree to it, he would kill the Doctor and his wife, and all the Americans in their country. As they had a disposition to murder, and wanted satisfaction for the loss of women and children, it was no difficult matter to incite them against the Americans.

On the 29th day of November, the Indians convened for the purpose, apparently, of burying their dead, and continued coming in nearly all day. About one or two o'clock Margaret got up and went into the parlor to see the sick children—the first she had walked for three weeks. The Doctor and his wife were in the room, and an Indian came to the door and spoke to the Doctor, who went out into the kitchen. Mrs. W. now bolted the door, and the firing soon commenced. Kimble, Camfield, and Hoffman were dressing a beef, in the yard, Sanders was in the school room, and the other men were at their work. I was in my room on the bed. The Indians commenced on all at nearly the same moment. They killed the Doctor, and wounded the three men at the beef, and killed a young man in the room with the Doctor and M. Gilleay the tailor. Margaret came back into our own room; I asked her what was the matter, she answered that the Indians had risen to kill us. A constant firing was now kept up. Sanders was killed in attempting to get to his family; Kimble got into the house with his arm broke, and got up stairs with the children.

Mrs. Whitman, being informed that her husband was not yet dead, with the assistance of another woman dragged him into the parlor. His head was badly mangled and his throat cut. She was shot in the breast, and Mr. Rogers got her up stairs, and he, by presenting a gun at the head of the stairs, kept the Indians down; but about sunset they promised that if Mr. R. and the rest would come down and go to the house where the emigrants were, they would not kill any more. Mr. R. with the assistance of an Indian, got Mrs. Whitman down, but no sooner had they got outside of the house than the Indians fired several balls into Mrs. Whitman, and kicked her bleeding body into the mud. They shot Mr. Rogers three times, and left him to die. A few minutes before this last occurrence, I had lifted up the floor and we got under, with our three children, and put the boards back in their place. We lay there listening to the firing—the screams of women and children—the groans of the dying, not knowing how soon our turn would come. We were, however, not discovered.

When it had become quite dark, and all was quiet, we concluded to leave everything, take our children, and start for the fort, which was twenty-five miles distant, knowing that if we remained till morning, death would be our portion. Taking John Law on my back, and A. Rogers in my arms, we started.—The first step we made outside was in the blood of an orphan boy. Some of the murdered had their heads split open; some were lying in the mud disembowelled. This night we travelled only two miles. We hid in the brush about fifty feet from the road, where, all the next day, we heard the Indians passing and repassing.

When dark came on we started for the fort, and got three miles farther. We then gave out, and again hid in the brush, and then spent another mournful day in the Indian country. When night came on, finding that Margaret was unable to travel, I took John Law on my back, and started for Fort Wallawalla, yet twenty miles distant. When I had arrived within six miles of the fort, I lay down in the wet grass till morning. About 9 o'clock I reached the fort, where Mr. McBean met me, and told me he had reported me among the dead. He gave me about half a pint of tea, and two small biscuits. When we had got warm, I asked for assistance to bring in my family, but was unable to procure any.

During the day Mr. Stanley came up from Fort Colville with two horses, which he offered me. At night we got a little more to eat, and an Indian being hired to go with me, I prepared for a start. Mr.

McBean said I must go to the Bishop on the Umatilla. I refused, but he said I must, for if we came back we could not have a mouthful of food. I asked him for some bread to carry to my family, for they had had nothing but a little cold mush since Monday. He gave me none, but Mr. Stanley gave me some bread, sugar, tea, and salt, and gave John Law a pair of socks, and a fine silk handkerchief. The priest gave me a letter to the Bishop. All being ready, we started, the Indian leading the way, and made all haste to get back to my wife and children. When we came near we commenced hunting, but could not find them, owing to the dark. We gave up the search until daylight; soon after we found them, almost perished with hunger and thirst. The Indian got water, and I gave them bread; and in about ten minutes we began to get ready to start; being so near the Indians that had committed the murders, our guide was anxious to return.

We started to go by the company's farm, and had not gone more than two miles, where we got off at a creek, before we saw an Indian coming toward us; he came up with speed, and spoke very friendly to me, but told me that he would kill me, and put his hand on his pistol. My Indian asked him if he was an old woman, that he would kill an old man that was sick, with a sick wife and children. After they had talked for some time, he replied that, as he never had shed blood, he would not; but said, tell him to hurry and be gone, for the murderers will follow and kill him before he gets to Umatilla. My Indian told me to hurry; we started, and the Indian followed close behind for some distance, and then left, and we soon got to the farm where we were to change horses. We were directed to stop here till night, but the Frenchman would not let us stay, for he said the Indians would be there before night. Here was the first fire that Margaret and two of the children had seen since Monday. We warmed a few minutes, and started as though we would go to the Bishop's. When we were out of sight we turned, and thought we would risk going to the fort. We went on as fast as we could; but soon after dark Margaret gave out, and had to be tied to the Indian's back; but we got to the fort about 10 o'clock.

Mr. McBean helped us into an empty room, and we soon had a fire. We had hardly got warm before McBean came to me, and wanted me to leave my family with him, and go down to the valley by myself; but I refused to leave the fort, and would not go; but God fed us here until Mr. Ogden came up from Fort Vancouver, and brought the women and children here. We had to spend one month among the Roman Catholics and Indians, and fed for some time on meat, having but little bread. We helped to eat one horse, which gave my wife the dysentery.

Mr. Ogden, one of the principal agents of the Hudson's Bay Company, took us down to Oregon city. After we got to the city John Law died, and was buried in the same grave with Alexander Findley. I can say but little more about the massacre; we say, however, that it was nothing but the hand of Almighty God that delivered us out of the hands of these cruel savages. J. OSBORNE.

CANADA WEST.—Bro. LITCH will start for Canada next Tuesday, if Providence permit. On his way, he will lecture at West Troy, N. Y., on Tuesday evening, on the arrival of the cars from Boston. He will be glad to meet Bro. NEEDHAM there. In going West, he will not attend any appointments; but on his return, he will go what he can for those who may wish his labors. Letters may be addressed to him at Buffalo, N. Y., care of H. TANNER.

Bro. LITCH will go directly to Toronto, C. W., where Bro. WELDEN and CAMPBELL will be kind enough to meet him, and instruct him where to go from that place. He will call on Bro. CARLESS, and others of our subscribers in Toronto. Bro. WELDEN and CAMPBELL will arrange meetings for Bro. L. for three weeks, which will be all the time he can spend with them. He will be in Toronto in season to spend the first Sunday in Oct. We trust that arrangements will be made for an efficient campaign.

Bro. LITCH is our general agent, and will settle accounts for books and papers, as well as receive donations for the Tract and Missionary fund.

NO EFFORT YET.—No special effort has yet been made to increase the list of this volume of the Herald; and yet the most strenuous efforts are being made, by professed Advent ministers, in their several congregations, to cut off our whole list, and substitute opposing papers. The enemy is briskly and covertly at work. We call upon all our subscribers and patrons to make a new and spirited effort to bring up our list, and sustain us in our labors.

ILLNESS.—Our faithful fellow-laborer in this office, Bro. BLISS, has been confined to his bed for the last two weeks by sickness. He is now recovering, and will soon, we trust, be by our side again. His illness was caused by cold, &c., in connection with severe and protracted labors in the cause. He has labored unremittently for the last six years in this office, and has been faithful in all things. We know not what we should have done in our manifold trials and perplexities, had it not been for his firm, constant, and efficient service. The prayers of our brethren are solicited, that he may be speedily and fully restored to his post of labor.

BRO. WEETHEE'S appointments, for New York and Philadelphia, are recalled, till further notice.

Correspondence.

"The Fourth Kingdom upon Earth."

BY LEWIS HERSEY.

In contemplating the subject of the Fourth Kingdom, it should be constantly kept in mind, that, from some time before the birth of Christ, to the end of this world, it rules the whole earth; or, in other words, the world is the fourth kingdom; for we find in the outset, that whosoever men, beasts, and birds dwelt, God extended the rule of the first kingdom; but this not only devoured the whole earth, but waxed great to the host of heaven, and cast down some of the stars to the ground, and stamped upon them. It even attempted to devour the Son of God, and did finally break the Prince of the Covenant.—And when our blessed King of kings comes, this kingdom, in its last two forms—Beast and False Prophet—gather the armies of earth, and give him battle, thus fulfilling the words of Daniel: "He shall stand up against the Prince of princes, but he shall be broken without hand;" or, taken alive, and cast into the lake of fire. I have been greatly strengthened, as to our whereabouts in prophetic time, by these views; and I am therefore desirous of placing it before my brethren, that they may be comforted also.

FIRST VIEW.—DAN. II.

The iron legs of the Image very clearly sets forth the strength and durability of this kingdom; it says: As iron breaketh in pieces, and subdueth all things; so it shall break in pieces and bruise. It continues strong until we come to the feet, when a weakening process takes place, which could be nothing else than its being ravaged by the barbarians under Attila, &c. In the sounding of the first four trumpets (Rev. 8th) is shown us, in dreadful imagery, the work of introducing the clay, and the severing of the old Roman iron, by the Goths, Vandals, &c., out of which sprang up the ten kingdoms; and this is all that I can see in this first view, except the coming of the kingdom of God, and the entire image blown away, so that no place could be found for it.

SECOND VIEW.—DAN. VII.

Here the symbol is changed, and a sea-monster, with ten horns, great iron teeth, and nails of brass, stands before us. While Daniel was considering it, he perceived a little horn making its way up among the others, pushing out three by the roots. This little horn was to have the saints in its hands a time, and times, and an half, and was to make war and prevail against them until the final catastrophe. But now, lest the art and cunning of designing men should succeed in explaining away the action of the stone upon the image, in our first view, to be something short of the end of this world; the sublime scenes of the day of JUDGMENT are brought before us in this view, in their own inimitable symbols; the finale of which is, the entire beast destroyed and given to the burning flame, when the saints take the kingdom.

THIRD VIEW.—DAN. VIII.

Here the symbol is again changed. We find a little horn come forth from one of the four quarters of the earth, (into which the Greek kingdom had been divided,) and waxed exceeding great. This horn cannot possibly denote any other than the Latin; unless there were to be five universal kingdoms, which we know there were not to be. It seems strange to me, that any student of the Bible can, for a moment, understand this horn to symbolize Mohammedanism; of which it is said in Rev. 9th, under the first trumpet, that they should hurt only those men who have not the seal of God in their foreheads; and we know from history, that they prevailed only over Catholic and pagan countries. Whereas, this exceeding great power destroys the mighty and holy people; by peace destroys many; casts down the truth, and even some of the host, and stars of heaven, to the ground, and stamped upon them; stands up against the Prince of princes; but is finally broken without hand; clearly denoting, as in our first and second views, the end of this world.

We now pass over the second and third kingdoms. After the fourth kingdom had sent forth a decree, that all the world should be taxed, God gives to John, while in exile in the isle of Patmos, our

FOURTH VIEW.—REV. XIII.

A great red dragon, with seven heads and ten horns, and seven crowns upon his heads, whose tail drew the third part of the stars of heaven, and cast them to the ground, stands before us. This effect of his tail among the stars, seems to correspond very exact with the action of the horn in our third view. In fact, this symbol combines the principal features of the second and third views, except the Papal, which God has reserved for our fifth view. We leave this symbol of the devil, well knowing that it does represent "the fourth kingdom upon earth," from its commencement until it gave its power, and seat, and great authority, to the triple-crowned Priest, about A. D. 538. But let us not forget that each and every one of John's civil government views only occupied a certain space of time, and not the whole length of the kingdom, as do each and every one of Daniel's.

FIFTH VIEW.—REV. XIII.

The symbol of the government that a minister of religion, who had swallowed up three kingdoms, and who exercised a controlling influence over all the rest of the Latin kingdom, now comes before us. How clearly the Spirit combines the emblems of the three former kingdoms in this beast.—He was like a leopard, had feet like a bear, and a mouth like a lion; and all the world worshipping before him. The same mouth that spoke great things and blasphemies against God, as in our second view; the war upon the saint

and his time to continue in the dominion, just the same, with one addition, viz., the power over all kindreds, tongues, and nations; which shows that he is supreme in the earth during the forty-two months. Notice the same seven heads and ten horns of our fourth view; but the crowns are passed from the heads to the horns, showing us, I suppose, that through this 1260 years, there will be ten kingdoms in the one Roman empire. That this time ended, and that he lost his dominion about A. D. 1800, I have not the smallest doubt. That then the "time of the end" began, I have no doubt; because the saints are no longer slain; the church is no longer trod under foot,—no longer in the wilderness. And now the last emblem of civil reigning power, in this world, comes before us in our

SIXTH VIEW.—REV. XIII.

"And I beheld another beast coming up out of the earth; he had two horns like a lamb, and he spake as a dragon." Mark, John does not see him up, as was the case with the first beast, but coming up. Why not say two horns like a ram? Evidently these two items are to be noticed. And what would they naturally teach us but a very brief reign—a short-lived power? In the first place he is called a beast, and it is the only time he is called so; every time that word occurs again in this book, it refers to the Papal beast, or to the one on whom the harlot sits. In chap. 16:13 he is called the false prophet, as is positively proved by comparing chap. 13:14—"And deceiveth them that dwell on the face of the earth, by the means of those miracles which he had power to do in the sight of the beast"—and chap. 19:20—"And the beast was taken, and with him the false prophet that wrought miracles before him—these both were cast alive into a lake of fire burning with brimstone." Indeed, these two passages are the only ones in which this beast is referred to, except in chap. 20:10, which is after his destruction, that I can find, in all of which he is called the false prophet. The DEMOCRATIC REPUBLICAN, or the government of the sovereign people, is, to my mind, what this beast symbolizes. He has a good appearance—he seems like a lamb; but he is a dragon within—he is eminently deceptive. He has one head, two horns, and no crown; he cannot, therefore, symbolize the imperial government of Bonaparte, a view which I once, with others, entertained; for there is not now scarcely a vestige of his power remaining on earth. Whereas the power here referred to, is taken in full life and vigor, after the Lord comes, and cast alive into the lake of fire.

The Rev. Dr. Vinton, in the annual sermon before the last Massachusetts Legislature, in speaking of the Republican form of government, says: "It being false and unscriptural in its assumptions, and essentially atheistic in its nature—tends directly to lawless licentiousness—the despotism of a majority of a state—the supremacy of mere brute force." This description of Democracy is a very good solution of this lamb-dragon beast; and is the grand reason why the Spirit surnames him the "false prophet."

I freely admit that Bonaparte, whom God raised from obscurity to be a creator, as well as a deposer of kings, had a very important part to act in bringing the Papal beast into captivity, and so preparing the way for the development of the power now under consideration. The Reformation, under Luther, and others, and the American and French Revolutions, mightily prepared the way for its establishment.—How the people have taken it into their hands to reform their governments since then. How many Republics have been created. What has been the greatest trouble, since the fall of Bonaparte, to the old royal dynasties? The determination of the people to govern themselves! How royalty has groaned at the moving of the popular will. How woful did Austria, Russia, and Prussia feel, when the news of the "three days" in France and the Belgic revolution reached them. And how do they now feel, in looking over the present state of things in Europe.

"He exerciseth all the power of the first beast before him." The triple-crowned priest has had a controlling influence over the fourth kingdom during a great part of the 1260 years. And now, I would ask, what power, of recent origin, (for it cannot come into power until after the 1260 years of the preceding reign is out,) is exerting so great an influence in the world, in political matters, as Republicanism? Nay, has there any other power whatever come up since 1800, that still continues? His causing men to worship the first beast, I apprehend means, that he succeeds in turning their attention to political matters, so as to neglect their eternal interests.

He deceives them that dwell on the earth, by doing great wonders, or miracles, in the sight of the former power. And here I hardly know where to begin to recount the wonderful things of this 19th century.—Daniel had told us before, that knowledge should be increased at the time of the end. The particular form of the Roman kingdom, to which we are now attending, was to be prolific in such wonderful things as to be called miracles. Now let me ask any man or woman, of common observation, to think over how much they have heard, or read, or said, such as the following: "We live in an age of wonders." "This is an age of miracles." "There is nothing too wonderful for the times." "Who would have believed this a few years ago?" and, "Miracles have not ceased." Even Gen. Taylor concludes the account of one of his victories by saying, "It must be set down as one of the wonderful things of the present day," or words to that effect. Who can recount the wonders of steam, electricity, ether, chloroform, phrenology, mesmerism, mechanical inventions, tunneling of rivers and mountains? &c. &c. It is said of Dr. Franklin, that he thought the time would come, when a person could spin with two spindles at once. What would he say if he were to look into our factories now? In these days, men can do most any and everything. The "Literary Gazette" says: "In this age

of wonders, what will the world think when we assure it, that a method has been discovered and matured, by which sound will be made visible to the human eye!" Now, is it not perfectly obvious to every thinking mind, that this is an age of wonders! Then are we in the very brief reign of the lamb-dragon beast, or false prophet, who was to deceive all but the saints by great wonders, after the Papacy was shorn of its civil power over the kings and the saints, and the end of this world.

The next thing in order about this beast is, he produces an image to, or of, the first beast, and requires all the earth to worship it, on pain of death; and then universal disfranchisement of all who will not receive the mark, the name, or the number of the name of the beast, which beast, be it remembered, represented our fourth kingdom, under the rule of an ecclesiastic. The non-compliance of the saints with the requisition thus made upon them, produces that enmity to which our Saviour refers: "Ye are not of the world, but I have chosen you out of the world; therefore the world hateth you." And also by Paul: "If any man will live godly in Christ Jesus, he shall suffer persecution." These verses teach us, also, that in some way or other, all but the saints would have affinity with governments, and therefore would fail of standing on the sea of glass, according to chap. 15:2.

The next we hear of this beast is in chap. 16, where John has his three symbols of civil power belching forth from their mouths—the spirits of devils—to the entire Roman world, in order to their gathering to the battle of that great day of God Almighty, which, to my mind, explains the reason of the vast increase of wonders in the last few years. Hear Dr. Cumming: "Men will find that a discovery in 1848 is superseded by a more brilliant one before the year has closed."

And finally, we find him in chap. 19, after Christ has come King of kings, waging war against him, when he and the first beast are both taken, and cast alive into the lake of fire. Daniel saw this same event, when he beheld the fourth beast given to the burning flame. The evidence to my mind is conclusive, that these two powers are contemporaneous; the first, however, having the chief sway,—the latter only an image of its former greatness.

And now, in concluding this view, what can I say more, than that the saints must see to it that they do not worship the beast, or his image, or receive his mark upon their foreheads, or in their hands, or the number of his name; nor be deceived by the miracles of the false prophet, or unclean spirits, now everywhere abounding; and that they do get the victory over them all, and stand on the sea of glass, having the harps of God. Amen.

SEVENTH VIEW.

In chap. 14, after the hour of God's judgment is preached, another angel flits across the vision of John, and announces that Babylon is fallen, which is the first time we hear of her. Again in chap. 16, we find that after the seventh vial is poured out into the air, and the great voice out of the temple of heaven from the throne, proclaims that "it is done," mention is made of Babylon's time having come, to receive her cup of wrath. Here most surely is God's chronology of her destruction. In the next two chapters, we have her character, and work, and final destruction depicted by a masterly hand, by one who says to John: "I will tell thee the mystery of the woman, and the beast that carried her."

That the city of Rome is now, and always has been, the metropolis of Babylon, I have no doubt. But that it is this woman, represented as sitting on many waters, which is explained to be peoples, multitudes, nations, and tongues, I cannot believe. I cannot see how it could be said that the kings of the earth committed fornication with that city. Neither can I see any way how that city reigneth (present tense) over the kings of the earth. But above all, how have the inhabitants of the earth been made drunk with the wine of that city's fornication? The terms whore, fornication, &c., are so often used in reference to her, as to be proof positive, to my mind, that she is a religious body; but dabbling in politics, meddling in the affairs of governments, and trading in the merchandise of this world to an unwarrantable degree, are all entirely inconsistent with the profession of being a pilgrim and stranger, and not of this world. The beast on which she sits is not a new government, but a kind of ghost, or a re-appearance of the fourth kingdom, while under the bishop, in order to give us the true representation of a worldly church, here called Babylon. And the same seven heads and ten horns appear on it that we have seen on those of John's first two views, with the names of blasphemy also, which we saw on the heads of the forty-two months beast; and it is very easy believing that they indicate the same thing in all three emblems. But mark, there are no crowns on its heads, or horns; no, no; because in her mock, sanctimonious presence, kings appear uncovered, and submit to her whorish embrace. Another reason is, that the image is called up by the Republican two-horned beast, which does not admit of crowns. Now, if this woman symbolized a city, or any civil power, her connection with the kings of the earth would not be fornication, but a lawful business. But wherever church and state become united, individually or collectively, there is the fornication of this cup of Babylon. For how can a child of God, whose citizenship is in heaven, from whence also he is looking for his Saviour, become entangled with the strifes of political governments? "For what concord hath Christ with Belial?"

The beast that thou sawest "was," yes, he was chief in the fourth kingdom 1260 years, and deposed kings, and murdered saints, "And is not," because the two-horned, lamb-dragon beast is now in the chair of state, and exerciseth all the power of the first beast before him; and, under God, is the head in

governmental matters in our fourth kingdom. Do any object, and say that Republicanism is not universal? I answer, neither was the lion dominion; I do not know of its ever making any permanent conquests in Europe, and not much in Africa. Neither was the bear power; for we do not forget how four millions of its forces were checked at Thermopylae by three hundred Spartans, and soon after entirely defeated at Plataea, and driven out of Europe. Neither was the leopard dominion universal; for although its troops invaded Italy, they were soon driven out by the Romans. Now, if this lack of universal power, is a valid objection against the two-horned beast being Republicanism; it is equally so against all the above named powers, which were all said to be universal. "And yet is," in the image form; produced, and life given it, by the influence of the Republican two-horned beast. And now, in order to prove that a mighty change has come over the late ruler of the Roman kingdom, I will introduce an extract from a very able article in the Boston "Traveler" of Jan. 29: "There is not a man more popular at the present time in the Protestant world than Pius IX., the Pope of Rome; because the reforms which he has made are in harmony with that spirit of liberality which pre-eminently distinguishes Protestantism." Is Pius becoming Protestant? No—no one supposes that. Then it is Republicanism, that has called down the Austrians to his frontiers, and is sending such a thrill of joy through representative governments, and which gave birth to the recent revolution in France, sooner than the most sanguine had anticipated. And do we not see how this great change in the old Papal beast astonishes the world?—And they that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world) when they behold "this state of things, brought about by the two-horned beast. The Pope is called the wonder of the 19th century by papers in this city. And while Republicans are rejoicing at the influence of their principles in the councils of Rome, the Catholics are chucking at the giant-strides of their religion, and are looking to see it again, at no distant day, in the ascendancy, as much so as it ever was. But, bless God, those whose names are written in the Lamb's book of life know better than all this; they well know that this is the sound of the voice of the great words which Daniel heard him speaking, at the very time of his destruction.

Now, in order to give us Babylon's true character, an image, or an imaginary emblem, must be given on which to seat her. It would not do to take the two-horned beast, nor the forty-two months beast, and certainly not the dragon; and so an appropriate one (an image of the forty-two months one) is prepared for her. The explanation of the seven heads and ten horns (vs. 9-11) settles it, I suppose, what these symbolize in all the previous verses. Verses 12-14 show us conclusively, that ten governments will constitute the united strength of the beast, or fourth kingdom, at the coming of our Lord in his kingdom. The 17th verse should be read in close connection with these, for it shows that God will keep the fourth kingdom united until his word is fulfilled. The beast and kings of the earth, who marshalled themselves to fight the King of kings, (chap. 19:19,) are evidently the same. Let special attention be given to the last clause of v. 14: "And they that are with him are called, and chosen, and faithful." These must be the same as in chap. 19:14, there called the armies which were in heaven, which followed Christ upon white horses, in garments of fine linen, clean and white.

The 16th verse requires a careful notice. It seems that the ten governments, which Christ will find on the earth when he comes to fight the great battle, are to be the executors of his wrath on Babylon. But as some think she is to be destroyed before he comes, I would ask such, Will the kings have any disposition to turn upon her while they are sipping at the golden cup of her filthiness? Will they wish to destroy her, when they are solacing themselves with her in the bed of abominations? Will they awake to her deceptions, while they are intoxicated with the wine of her fornication? Will they get angry with her, while they are living deliciously with her? or waxing rich through the abundance of her delicacies?—To one and all of these questions, common-sense answers, No. Then it follows, that their eyes will not be open to her deceptions until the glare of the brightness of Christ's coming startles them from their peace and safety; and then, when it is everlastingly too late, find out that she has been deceiving them. "These shall hate the whore." As the men which make up the "multitudes" of Babylon, are nearly identical with the "peoples" comprising the ten kingdoms, it is in fact the wicked killing one another, just as it was when Gideon surrounded the Midianites; or Jehoshaphat the Moabites; and also as is expressly stated in Ezek. 38:21, Hag. 2:22, and Zec. 14:13. It is very easy to believe, that when the Lord has come, and the saints all gone up to meet him, that the ties that now bind men together will be broken, and "every man's sword shall be against his brother."—The horses and their riders shall come down, every one by the sword of his brother.—"The hand of every one shall rise up against the hand of his neighbor."

John was carried away in the spirit into the wilderness, and shown this emblem of the mother church, mounted upon, and to a certain extent influencing the governments of the earth, or fourth empire; with the end of the former, by being burned with fire; and of the latter, by being overcome by the Lamb.

In the next chapter, another, and to appearance, a superior angel, appears, and announces Babylon's fall, and the reason of it; and then another voice from heaven calls the people of God out of her; reiterates her doom; and the wailings among her dupes, and then concludes by calling on heaven, and holy apostles, and prophets, to rejoice over her, because

God had avenged them on her. A mighty angel then took up a great stone and cast it into the sea, and says: "Thus with violence shall that great city Babylon be thrown down, and found no more at all."—And as the sound of a mill-stone is heard no more at all in the nations and tongues comprising Babylon, as well as the voice of a bride or bridegroom, then it follows incontrovertibly, that when her destruction comes, Christ has already come; or, in other words, that she cannot be destroyed until after Christ comes. Christ himself says, that two shall be grinding at the mill; and that there shall be marrying and giving in marriage up to the very moment of his appearing.—The command to the saints (v. 6) to reward her double for all that she had done to them, is another proof that her destruction does not come until all the martyrs are raised, and the saints become immortal. Her soliloquy (v. 7) most clearly sets forth the pride, self-conceit, stupendous calculation, and awful delusion, that are now everywhere seen in the Romish church.

Since the foregoing was written, the events of another "three days" in France have burst upon the world, and like a mighty earthquake, is shaking nearly every kingdom in our fourth empire. These events, which have followed each other in quick and startling succession, have demonstrated to us, that the "Holy Alliance" cannot be the power denoted by the two-horned beast; for that is now rent into fragments. These events settle it, in my mind, that Republicanism is the power denoted by that beast.—The "Reflector" says: "We can hardly begin to measure the results of these great events in Europe. There never lived in the imagination of even the most visionary, that the nations of Europe would be shaken to their centre with the notions of Republicanism; and all to, within the very short space of three months. It is indeed startling to pause and consider it—the Almighty seems to be driving asunder the nations—they seem to be on the verge of crumbling." Says the "Alliance": "The hand of God should be recognized in these remarkable events—their amazing rapidity has astonished the human race." Says the "Traveller": "The shaking of these nations is a fulfilment of prophecy uttered many hundred years ago, distinct enough to be understood by all who have lived to see these stirring events."

The "amazing rapidity" above alluded to, confirms and strengthens me in the faith, that the fifth kingdom is exceedingly nigh! Amen and amen.

Christian Experience.

NO. 1.

Repentance is the first stepping-stone in the experience of the Christian. There can be no advancement without this first step taken. The Holy Spirit reproves every man that cometh into the world. It enlightens the benighted hearts of fallen men, and enables them to see their exceeding sinfulness—the consequences of their remaining in this state of alienation from God, and the remedy provided for them in the gospel. It leads them to search the Scriptures, where they find plainly delineated the position they sustain to God;—it teaches them that they have broken his law, and that the sentence of that law rests upon their guilty heads. They acknowledge that it is just, but eagerly enquire, "Is there no remedy? Is there no way by which we may escape the execution of that sentence?" Yes, there is a remedy: a lawful door of escape has been opened. As the condemned criminal turns over the pages of the sacred oracles, he reads of One who was wounded for his transgressions, and bruised for his iniquities,—one who bore his sins in his own body on the tree, that he might be saved. He reads the call for him to repent of his sins, and obtain a free pardon, without money and without price. Godly sorrow for his aggravated offences leads him to abhor himself, and repent as in dust and ashes. He breaks off from his sins by righteousness, and his iniquity by turning unto the Lord. He now proceeds to take the second step—

Submission to God.—He sees and acknowledges the claims that the Divine Being has upon himself,—that he has been bought with a price, even the precious blood of Christ, and that it is but his reasonable duty to present himself a living sacrifice, holy and acceptable to God. He is not required, as was the Jewish worshiper, to offer a bullock, or a lamb; nothing less than himself—his entire being—is required. Not upon an altar made of earth or stone, is he to be immolated. No. "We have an altar of which they have no right to eat which serve the tabernacle," says the inspired Paul. Those who offer sacrifice according to the law of Moses, have no right to partake of the benefits flowing through Christ, the Christian's altar, seeing that they reject him who has abrogated those offerings, thus rendering them null and void. He whom those sacrifices typified or shadowed forth has come, and become the altar and sacrifice. But in order to experience its rich and saving benefits, the individual who would obtain the favor of God, must also present himself with the one already provided. "The altar sacrificeth the gift," said the Saviour. When the Jewish worshiper presented his offering upon the previously-consecrated altar, it became holy, sanctified, set apart for the service of God, and became His property. So Christ sanctified himself, that his followers might also be sanctified through him. Whatsoever is presented to the Father through the medium of his Son, is thereby sanctified, and becomes sacredly his property. The humble penitent approaches the sacred altar, and throwing himself, his all, thereon, he "binds the sacrifice with cords to the horns of the altar," that it may be permanent and abiding. Having repented of his sins, and submitted himself without reserve to God, he is prepared to advance another step, viz.—

Faith.—To "believe on the Lord Jesus Christ," and receive the fulfilment of the promise—"thou

shalt be saved." It is not sufficient that he has turned away from his iniquity, neither that he has placed himself in a position where he may receive salvation; it is for him now to exercise appropriating faith in Christ, aside from which the preceding steps are of no avail. He had a degree of faith, or he would never have taken the last-named step. If he had not expected that God would accept the offering which He required at his hand, he never would have presented it. This was one degree of faith, but not the kind or degree necessary to bring justifying grace to the soul. Appropriating faith alone accomplishes this. It is not enough to believe that Jesus is able to save all who come unto God by him; nor to believe that he is willing merely; a higher act of faith is necessary, and that is, Jesus does save. The submissive soul is just in the right position to exercise this faith,—it would be utterly impossible to exercise it in any other. In no other position have they a claim upon God's promises. The consecrated soul lifts his expectant eye to heaven, and cries out with faith unwavering,

"Jesus, in thy prevailing name
The virtues of thy blood I claim."

"Tis done! thou dost this moment save,
With full salvation blessing,
Redemption in thy blood I have,
And spotless love and peace."

M. D. WELLCOME.

Letter from Bro. E. W. Case.

DEAR BRO. HIMES:—Our tent-meeting closed yesterday, and we feel that it has been a great blessing to this people, for which we thank our heavenly Father. The little flock has been strengthened and encouraged, and the backslidden have felt the need of retracing their steps, and live for God.

On Sunday, a large and attentive audience listened to some of the evidences of the Lord's speedy coming, which were presented in a clear and forcible manner by Bro. Lyon and Sherwin. Many heard on the subject for the first time, and the candor and solemnity manifested, evinced that they felt there might be a reality in these things. The Lord grant they may not lose the impressions there received, until they are prepared to meet our coming King with rejoicing. During the intermission on Sunday, the friends repaired to the water, and witnessed the baptism of an old lady above sixty years of age. She was formerly a Congregationalist, but is now looking for redemption in Israel; and although she had been sprinkled in infancy, she had long been dissatisfied with it. It was an impressive scene. In the afternoon, yesterday, we had a brief sermon, then a season of conference, and closed with a communion season. This was truly a melting time, and all seemed to feel a longing desire to sit down in that tabernacle which God shall pitch, and not man,—where congregations never break up, and sabbaths never end."

This has been one of our best meetings. There was no great excitement, very little noise, no trouble from without, and above all, there was so much of the Holy Spirit present, as to unite the hearts of God's children, and cause them to rejoice exceedingly. O, how precious to the waiting ones are these seasons of gathering, where, cheered by the same spirit, and actuated by the same motives, we can hold sweet communion with each other and with God; and as we separate, we feel that we can tread with delight the remainder of the pilgrim's pathway, knowing that "our journey's end is near," and soon we shall rest." May we all see and feel that these blessed truths, which some have called stale, and therefore unpalatable, have not lost their power to cheer the hearts of the waiting children, and produce conviction on the minds of sinners; and that the subject of the Lord's coming is present truth until he comes. May the Lord reward our dear brethren for their labor of love with us, and speed them on their way. Yours, waiting in hope.

Bristol (Vt.), Sept. 6th, 1848.

Letter from Bro. J. Merriam.

DEAR BRO. HIMES:—Through the grace of God, I have been permitted to visit this region, in company with our beloved Bro. I. R. Gates. By his instrumentality, and that of others, the Lord is granting his dear children a little reviving in their hard bondage. The prejudice against apostolic faith, which bandaged the eye to the total obstruction of light, and hermetically sealed the ear against the reception of truth, and closed up the avenues of the heart to the free course of the divine word, seems melting away, like the dissolving ice before the genial influence of the sun.

Our meeting last Sabbath was of a highly interesting character. Bro. Gates preached exhortingly on Rev. 11th, demonstrating the fulfilment of prophecy in relation to the two witnesses during the French revolution. In two discourses, he traced down the prophetic history from the rise of the papacy to the sounding of the seventh trumpet, and the consummation of the believer's hope; and closed by reference to the events transpiring in Europe, as confirmatory of our position, and indicating that the nations of the earth are drinking the cup of God's indignation, and entering upon the incipient stage of that time of trouble during which God's people will be delivered, every one found written in the book. The chain of events were presented in so striking a light, that the argument for the speedy coming of our Lord seemed impressive and convincing. The audience were moved, and conviction fastened on some minds. Bro. G. remarked to me, that he felt the salvation of God coming upon the souls of the impenitent, as his own heart was filled with the glory of God. On retiring to the house of a friend, we found his wife much cast down by a sense of her heart-wandering from the Saviour, whom she had professed to love. At the

family altar, she poured forth the emotions of a broken heart in sighs, and penitential tears, and humble petitions for mercy. But in the morning, how changed was the scene! She spoke in the language of praise, and the voice of melody. Since that time the chariot has been moving. Several of the dear youth have, we trust, been converted. Our beloved Bro. Geo. W. Brown has been ordained to preach the gospel, after which ceremony, the sister referred to above submitted to the ordinance of baptism, in that mode which is a beautiful emblem of the resurrection of Christ, and expresses our belief in his power to raise up all his followers.

Richmond (Me.), Sept. 8th, 1848.

Letter from Bro. J. P. Weethee.

DEAR BRO. HIMES:—For the satisfaction of all who may feel an interest in the great cause which claims our individual attention, we give the following brief statement of our labors, to the present date.

On the 25th of August we commenced our labors in Cleveland, O. On Friday and Saturday evenings, the congregations were small, yet attentive. We lectured on the Sabbath at 11 o'clock, A. M., at 3 o'clock, P. M., and at night, to very good audiences. Some interest seemed to be awakened, and much inquiry as to our views of various portions of Scripture. Our lectures closed on Monday evening.—The State of the cause in that city is very low; and, unless some self-denying and efficient man can soon be found to enter that field, I fear that their public meetings will not continue many months.—There are are some self-denying and excellent brethren still in Cleveland. For them we feel a deep interest. Others there are, who are much more anxious to be heard, than to hear. These spirits do much injury to the cause of our coming Lord. For the benefit of such we would say, God has given us two ears, and only one tongue; we should, therefore, be swift to hear, slow to speak. We left Cleveland on Tuesday for Buffalo, and arrived in that city on Wednesday morning. Our course of lectures commenced on Thursday evening, and continued over the Sabbath. The audiences were good during the week, and on the Lord's-day, quite large, and very attentive; a lively interest, for the time, seemed to be elicited. Our views appeared new, and they manifested much anxiety to hear further on the subjects introduced. The brethren in Buffalo are, generally, firm in the faith of the near Advent. They hold their meetings regularly, though they have not at present a pastor. Will not our brethren in the East remember Buffalo! We left Buffalo Sept. 4th, and, passing by the Niagara Falls, arrived that evening at Lockport. We spent two days with Bro. Galusha; found him firm in the faith, resolved to spend his days in proclaiming the coming of the Just One. My moments passed sweetly while in his society, and I deeply regretted the want of further Christian interview with such a worthy veteran in the cause. May his labors be abundantly successful. We lectured twice in that place; the brethren having had no notice of our coming, could not gather a large audience. We left Lockport on Thursday, Sept. 7th, and arrived at Rochester on Friday morning. Found a large tent erected in the city, and the brethren ready to commence a protracted meeting. Here I met with brethren Marsh, Mansfield, Pinney, Burnham, Bywater, Crosier, Judson, Parker, and Morgan. The assembly on the Sabbath was very large, and orderly. Brethren were assembled from the surrounding region, and participated in the meetings with much life and zeal. A more refreshing season I have not spent since first embracing the doctrines of the near Advent. We left the meeting in progress, Tuesday, Sept. 12th. We were much delighted with our interview with the brethren at Rochester. They have our sincere prayers for their success and spiritual prosperity. Leaving that city at the above date, we reached Boston on the 13th. The result of our visit to this city we shall publish hereafter.

Boston, Sept. 15th, 1848.

Letter from Bro. S. Fletcher.

BRO. HIMES:—Perhaps it may be my duty, with your permission, to communicate through the "Herald" a few words in relation to the Advent brethren and the cause in a section of Maine that I recently visited.

I recently spent two Sabbaths at a small village west of the city of Bangor, called Bakersville, and one Sabbath five or six miles in an easterly direction from Bangor, in what is called the red school-house. In both of these places our meetings were deeply interesting, and I trust not without profit. In the last mentioned place especially, we had a pretty full attendance of the brethren and sisters from the surrounding vicinity, and I do not know that I ever witnessed more signal evidence of the presence and operations of the Spirit of God on the minds and hearts of his people; which were manifested, not by that extravagance (the result of a disordered mind, and defective state of the heart,) which many seem to regard as necessary to show that they are engaged in religion, for we had none of that; but by their close attention to the word communicated, by their affectionate, earnest, and intelligent exhortations and prayers, and the disposition, also, they manifested to honor the Lord with their substance, as well as by the love they exhibited for each other. Some of them spoke with evident feelings of regret of errors and extravagances into which they and some others had been led, but which they had now abandoned.

Several of the brethren in that vicinity entertain views different from those advocated in the "Herald" in relation to the intermediate state of the dead, and the final disposition of the wicked; in this they appear to have been influenced conscientiously by what appeared to them as evidence; and if they should

be led to see and appreciate an amount of evidence on the other side, superior to that by which their first views have been formed, they would no doubt yield to its influence.

They desire that brethren in the ministry would visit them and help them. They express a hope that they shall be able to do more than they have done, by giving of their substance to promote the cause of Christ, and by aiding the ambassadors of Christ in their work. I design visiting them again on Sunday, the 24th. Yours, truly,

Boston, Sept. 12th, 1848.

BRO. WM. S. MILLER writes from Low Hampton, (N. Y.), under date of Sept. 15th, 1848.

Father Miller is midding good, although he is failing some. He is still strong in the faith that we are on the border of the heavenly inheritance. I think we have only one sign more to be accomplished,—the "sign of the Son of Man." O, glorious hope! Then the wicked will all see where they have erred, and why they have lost. But God giveth us the victory over our last enemy, through Jesus, our Lord. Our little flock are in good spirits, though we are but few in number. Bro. Kimball and D. Bosworth are doing well in giving meat to those who will hear.

BRO. E. SHEPHERD writes from Melvin Village, (Me.), under date of Sept. 11th, 1848.

BRO. HIMES:—I was glad when I heard that your health was so much improved that you could attend the Meredith meeting. Things came off well, I understand, and that one soul was converted. That will well repay for all the labor. I think that meeting has done good. Our brethren have spoken well of it, and we have had quite a refreshing in our meeting. I think there is a prospect of better days with us, more so than I have seen since '44.

Obituary.

DIED, at the National Hotel, Utica, the 10th of May last, of consumption, EDWARD CANFIELD, of Oswego, in the 30th year of his age,—son of Dr. Calvert and Lucy Canfield, of Pleasant Valley, N. Y. Mr. C., in company with his wife and father, was on his way to the home of the latter, having expressed an anxious wish to see his friends once more. Providence, however, had ordered otherwise; and soon after his arrival at Utica, he breathed his last. He was amiable, intelligent, and upright,—and a devoted Christian,—had for several years been an ardent lover of the doctrine of Christ's soon coming. When he found he could not long survive, he sent his love to all his friends, and said he hoped to meet them all in Paradise. He selected these words for his funeral text: "I shall be satisfied when I awake in thy likeness."

His father, in a note to us, says: "We feel his loss deeply, but sorrow not as those without hope. He will awaken in the resurrection in Christ's own glorious image. We have not east away our confidence in Christ's coming, but are still looking for and loving his appearing; and with my dear son, hoping we shall soon meet all who love him in Paradise."

We deeply sympathize with Sister CANFIELD, and with the afflicted family. In BRO. CANFIELD's death we have lost a beloved, and devoted friend. One after another of our early and tried friends in the Advent cause are taken away. May God raise up others to fill their places, while there is yet work to be done.—ED.

DIED, in Cabotville, Sunday, April 30th, 1848, Sister HARRIET S., wife of Benj. PARSONS, aged 33 years. Sister P. had been a decided Christian in her life and conversation for more than seventeen years. Although naturally unobtrusive and retiring in her manners, and not calculated to develop to the world the excellent traits of character with which she was possessed while in health, yet, when prostrated by sickness and wasted by disease, those Christian virtues shone forth. She has been a daughter of affliction for several years, and most of the time unable to attend the public means of grace; but when able to be at the house of God, she was always there, and was greatly comforted by the word of life. She was unable to leave the house for several months before her decease; but during that time, patience, meekness, gentleness, showed forth conspicuously. She was a sincere believer in the speedy appearing of our blessed Lord, having received this doctrine at its first promulgation in the village; she loved it, cherished it, was comforted by it, and died in strong and unwavering faith of it. She "sleeps in Jesus," and when He who is her life shall appear, she will also appear with Him in glory. Bro. Parsons has sustained a great loss for the present, but hopes soon to be reunited with his companion in the immortal state.

R. E. LADD.

FELL asleep in Jesus, at Lower Granville, N. S., July 10th, Bro. JOSEPH HALL, aged 28. Bro. Hall was a member of the Advent church in this place, and an exemplary Christian. His loss is deeply felt in the church, and among a large circle of acquaintances, by whom he was much respected and beloved. Shortly after his conversion, he embraced the view of the speedy coming of the blessed Saviour. This was about 1842; and from that time to that of his departure, he remained firm in that faith. Just previous to his death, he expressed a desire that it should be understood that he clasped himself with the "despised Millerites." At the seventh month movement he made that full consecration of himself, and all that he had, and was, to his Master what was so general among the brethren at that time. On this account he suffered much persecution and reproach, and for a season he was hunted like a partridge upon the mountains, under the supposition that he was deluded and



Luke 9:38-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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Christ, the Rock.

BY JOHN EAST, M. A.

As on fair Vaga's wave my sail
Sped blithely before the gale,
I glided within a rock's cleft side,
Above the swelling of the tide,
Secure from ruthless school-boy's hand,
From foe by sea, or foe by land,
I glided within a rock's cleft breast,
A lonely, safely-sheltered nest.
There, as successive seasons go,
And tides alternate ebb and flow,
Full many a winter is trained for flight
In heaven's blue field—in heaven's broad light.
Within that silent, peaceful cove,
N'er bursts the storm, nor rolls the wave.
Think, thus that riven rock within,
That rock of ages, cleft by sin,
For sinners cleft—for sinners' use,
Dear Lord! I find security.
How safe, within thy pierced breast,
My spirit finds its welcome rest,
And smiles to see the flood roll by,
And smiles to hear the storm on high;
And plumes her wing, and tunes her strain,
To soar and sing in heaven's broad plain.

The Mystery of the Gentile Dispensation.

(Continued from our last.)

I AM not maintaining the absurd proposition that the Old Testament is addressed to Jews only. It is a revelation to mankind; but it was to be administered through the Jews to the rest of the world. They were to be "a kingdom of priests and a holy nation." The face of God was to shine on them, not that the other nations might be in darkness, but that His "way might be known upon earth, His saving health among all nations." Ps. 67:1, 2. It was their Messiah, who was to be the deliverer of mankind; it was a Prophet from the midst of them, of their brethren, (Deut. 18:15, 18,) who was to be "the Redeemer of the world." These are statements no one will call in question; because, though they were once only prophecy, they have now become history. But before this had become history, there were prophecies of a different kind extant concerning the Jews. Even before they had entered the promised land, their expulsion from it, and dispersion among all nations, were clearly predicted; and when they were living in the land, in comparative peace and prosperity, the same predictions were announced by the later prophets. These prophecies have also become history. And now I come to the point to which I wish to bring my readers: If every thing spoken in the Old Testament scriptures concerning the Jews, has been literally fulfilled in and by the Jews, shall not all the remainder of that which is said concerning them, be literally fulfilled in and by them? Was ever an ally writing interpreted upon the principle, that the beginning and middle of a continuous discourse referred to one matter; and the end of it, without any break, or hint of a change of subject, referred to a totally different matter? Yet this is what is done by a large portion of the Christian church in regard to the prophetic scriptures of the Old Testament; thereby jumbling past, present, and future, into one mass of inextricable confusion.

When conversing on the subject of the Old Testament prophecies, I have sometimes been met by the cavil, (for argument it certainly cannot be called,) that it signifies very little whether we understand these prophecies to re-

late to the Jews or to the Christian church:—"We all admit," it is said, "that there is to be a latter-day glory to the church, and that the Jews, as well as the heathens, are to be converted to the gospel of Christ: therefore they will necessarily share in that glory." Now, though I consider this language inconsistent with the respect we should pay to "every word that proceedeth out of the mouth of God,"—though it is virtually saying, that it matters not whether we ascertain the meaning of the Holy Spirit, or put our own construction upon His words, yet, for the sake of argument, I will admit that this may be satisfactory to Gentile readers of scripture. But how is the unconverted Jew to receive this? If you wish him to receive the New Testament as the word of God, you must convince him that, while it explains, it does not contradict, the Old Testament; and you must beware of leading him to suppose that it compels you to wrest the Old Testament scriptures from their plain and obvious meaning. If you tell him that Jew means Christian, and Zion the church, and Palestine, heaven, he will have no great difficulty in rebutting all your arguments from the Old Testament, that Jesus of Nazareth is the promised Messiah.*

At the present time, when there is a sincere and anxious desire on the part of many Christians, to bring Jews to the knowledge of the truth as it is in Christ Jesus, it is of the utmost importance that the nature of the present, and of the coming dispensation, should be distinctly understood; that those who seek to instruct the Jews should be able to "take the stumbling-blocks out of the way;" and to answer those difficulties that naturally arise, from the present state of the world, and of the Jews, being so different from that which was stated to ensue from the Redeemer's advent. "In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called: The Lord our Righteousness." Jer. 23:6. Judah is not saved, but is yet groaning under the oppression of the nations; Israel does not dwell safely, but is driven out, no one knows whither; therefore, says the Jew, I do not acknowledge Jesus of Nazareth to be the Lord our Righteousness. Now, none of those strange contortions of scripture, falsely called spiritualizing systems, can give any answer to this, that is at all satisfactory to the mind of a thinking and educated Jew. There is but one answer to it; and this is: that in the later revelations made by God to man, of which we have the record in the New Testament, a farther development of the history of mankind was made known, even the mystery of the Gentile dispensation, which was to intervene between the coming of Christ in humility, and His coming "in power and great glory, to take unto Himself His great power and reign." As David, after he was anointed king of Israel, wandered about as a fugitive, rejected by the nation whose lawful king he was, and enthroned only in the hearts of a small chosen band, so Jesus Christ, the Son of David, though anointed King over the whole earth, is still rejected by the nations of the world, and reigns only over a little band, His church; who, as they now "suffer with Him," shall, in due time, "reign with Him;" when "the kingdoms of this world shall become the kingdoms of our Lord and His Christ."

I believe most attentive students of scripture have been conscious at some periods of their inquiries into Divine truth, of a certain difficulty and confusion in their minds, arising from

* But when we tell him that the pious Jew will be raised from the dead, and dwell in the land promised to Abraham,—the land of Palestine redeemed from the curse, the difficulties spoken of do not exist.—Ed. Her.

the apparently antagonist principles of universality and limitation that are to be met with in various parts of Scripture. These seeming inconsistencies can only be reconciled by a right view of the gradual development of God's plan for the recovery of fallen man. From the fall of Adam to the present time, God has dealt with men in the way of election; in His providential and gracious dealings, He has ever chosen but a portion out of the mass, to whom truth, or light, or civilization, should be communicated.

I am not here entering on the doctrine of election as set forth by theologians; I mention it simply as a fact in the history of mankind. From the revelations of the New Testament scriptures, it is evident this mode of manifestation to an election only, is to continue to the end of this dispensation. The world is the mass; the church but a portion taken out of the mass. But the Old Testament prophets, as I have already remarked, overleap this dispensation, and speak of the time when the redemption wrought out by Christ shall be manifested, not to the few, but in the many; when to Him, "every knee shall bow, every tongue shall swear;" (Isa. 45:23;) when "all kings shall fall down before Him, all nations shall serve Him;" (Ps. 72:11;) when the "people shall be all righteous;" (Isa. 60:21;) and "the earth shall be full of the knowledge of the Lord as the waters cover the sea." Isa. 11:9.

Let us examine more in detail the seemingly incompatible statements made in different parts of the Scriptures respecting the limitation and the universality of Christ's disciples. "All nations shall call Him blessed;" "the heathen shall fear the name of the Lord, and all the kings of the earth His glory." And yet, "many are called, but few are chosen;" and it is a "little flock," to whom it is the Father's "good pleasure to give the kingdom." The popular notion of the gradual increase of the church by the preaching of the Gospel, until it is all church, and no more world, affords no solution of this difficulty. If this present dispensation is to expand into the Millennium, how can it be said with any truth that there are few chosen? Who, in this case, are the "little flock;" and what becomes of this little flock? Not only does the popular view give us no solution of this difficulty, but it plunges us into many others. It delays the second coming of the Lord until after the time when "all nations shall serve Him;" yet strange to say, when he does come, it is not all nations whom He is to gather, but only "His elect from the four winds!" From the rising of the sun unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts." Mal. 1:11. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; men's hearts failing them for fear, and for looking after those things that are coming on the earth; for the powers of heaven shall be shaken: and then shall they see the Son of Man coming in a cloud with power and great glory.—Take heed to yourselves lest that day come upon you unawares: for as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:25-27, 34, 35. "The day of the Lord cometh as a thief in the night; for when they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." 1 Thess. 5:2, 3. What! is this sudden destruction to come on a converted world, offering incense unto the Lord? Is this terrible judgment to come as a snare on all them

that dwell on the face of the whole earth, at a time when in every place a pure offering is offered in the name of the Lord? If the Lord Jesus comes to a converted world, who are they whose hearts faint with fear? Not His saints; for they are to look up, and lift up their heads, because their redemption draweth nigh.

I might fill many pages with similar contradictions; but these may suffice to show, that it is a vain attempt to fit the glorious predictions concerning the latter days, upon this present dispensation of the church's humility: that it is an attempt equally vain, to accommodate the universality of the millennial dispensation, to the essentially limited nature of a dispensation that consists of a church, a body of called-out ones, an election out of the mass. If it be an election, it cannot be universal; if it be universal, then there is no more church, or election. In this dispensation it is the church, the election alone, that are saved from wrath, and made partakers of Christ's glory; but a period is coming when the whole earth shall be filled with the glory of the Lord; therefore the dispensation of election, which concludes when Christ gathers His elect, cannot be the conclusion of this earth's history; and a dispensation must wait her after this, when "the knowledge of the Lord shall cover the earth as the waters cover the sea."

An attentive consideration of what is said concerning the children of God in scripture, and which daily experience proves to be true in this present dispensation, will show how inapplicable the given characteristics are to the millennial dispensation. They are represented as a despised and afflicted people, struggling against the might of an opposing and oppressing world; all around them dark and gloomy, so that they must walk by faith, not by sight; they are exhorted not to look at the things that are seen, but at the unseen realities reserved in heaven, and "ready to be revealed in the last time." But how can any of these things be said of the children of God in the millennial dispensation? Even those who are disposed to take the lowest view of that state—who look upon it as little more than a respectable, church-going world—must at least admit that this world will have left off its active opposition to the gospel, that its laws and customs must be fashioned according to the doctrine of Christ; and where, then, is the oppression and outward affliction of the saints to come from? "The friendship of the world is enmity with God." Shall this be true in the Millennium? I can find no promise to the saints of a gradual amelioration of their condition; no hint that what was true concerning it when the apostles wrote, what is true at the present day, and has been invariably true from that time to this, is to become less and less applicable to their condition, until it ceases to be applicable at all. I find one distinct epoch held out to the saints as the termination of their troubled and afflicted state; and this is "the coming of the Lord Jesus Christ." "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and latter rain. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." James 5:7, 8.

I have submitted to my readers my reasons for believing that this dispensation, in which God has been pleased to "visit the Gentiles to take out of them a people for His name," before He returns to "build again the tabernacle of David which is fallen down," is the mystery alluded to by Paul, which God made known to him by revelation. But there is a feature of the mystery which we must now contemplate: "The riches of the glory of this mystery."

* This mission they have as yet but partially fulfilled, by the preaching of the apostles and early disciples of Christ.

† We contend that these prophecies can never be literally fulfilled in the Jews, only as the righteous of that nation are raised from the dead, and made partakers of the promises.—Ed. Her.

Col. 1:27. How can the dispensation of the church's humiliation be glorious? What glory is there in the delay of the blessings promised at the advent of Christ—in the prolongation of a reign of wickedness, instead of the immediate commencement of a righteousness? I believe there is much glory in it that we cannot at present comprehend; but the reason assigned by the Spirit of God gives us to see, that by this dispensation of the church, struggling and fighting against sin and Satan, and the world's allurements, great glory is brought to Him, to whom alone honor and glory are due: "To make all men see what is the fellowship of the mystery, which from beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God." Eph. 3:9, 10.—(To be continued.)

"Watch."

BY CHARLOTTE ELIZABETH.

(Concluded.)

"Watch:" for wherever God has given a command or recorded a warning, there will Satan be at work. The first waking thought is often at his suggesting, "A little more slumber, a little more sleep: a little more folding of the hands to sleep." Prov. 6:10. The temptation succeeds; and at an hour too late for the due regulation of the day's employment, the man rises, dissatisfied with himself. The next step is to make this loss of time a plea for curtailing the seasons of private prayer, or a means of distracting the thoughts while in the act of supplication: nor can the loss of the morning hour so wasted be retrieved during the day. In some characters this leads to irritability of temper; and too well can the invisible enemies, who are busily employed in following up the first advantage, use a word of unjust harshness to the detriment of many souls. In others, it induces despondency, idleness, or such a dispersion of thoughts as renders the day well nigh blank. It would be endless to follow out the customary plans of those against whom we must watch and pray; the sure way to do so effectually is to bear in mind, that the Bible is Satan's directory, since it shows what God would have his servants to do and to be; and to lead them into paths directly contrary to that revealed will, so that they may grieve the Holy Spirit, and provoke the Lord to leave them to themselves,—which is, indeed, to leave them to Satan,—is the main object of the malignant adversary.

It is not now with the Church as of old, when men might also watch for the visible ministry of angels, as at the pool of Bethesda, "where an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had." John 5:4. Whatever deeds of mercy these ministering spirits may be commissioned to perform, they are hidden from our eyes; but this we know, that daily, hourly proofs of our heavenly Father's care over his poor children are afforded to every one of us; and to watch them is a delightful occupation, no less than a duty. How can we give thanks even for the small proportion of these mercies that come under our immediate sight, unless we watch for and note them? We may be assured that there never is a moment when Satan, succeeding as he so frequently does, in drawing us off from the straight path of holy obedience into some sinful compliance, some unholo word, or evil thought, would not gladly cut short at that instant of time our mortal life, in the hope of gathering our souls with the ungodly. Our preservation in being is an amazing miracle: dangers surround us on every side; the food we eat, the air we breathe, is pregnant with death. Some deliverances are so very marked and conspicuous, that we are forced to see and record them: but inconceivably greater are those that are warded off by invisible agency. Surely it becomes us to observe these things, and audibly to acknowledge them.

In the service of the Church of England we are taught to unite in a form of open confession of sin; and if we could call to mind in how many instances the devil has prevailed to tempt us into evil during the past week, how often we have swerved from the right path, and "erred and strayed from God's ways like lost sheep," surely we should desire to make our deep contrition known in the presence not only of the Lord our God, but also of his enemies who have thus drawn us into rebellion, and of the holy angels who have witnessed alike our presumptuous transgression and his sparing

mercy. There is nothing in this approaching to the blasphemous tenets of the Church of Rome, by which the angels are so brought forward as to entrench upon the prerogatives, to usurp, as it were, the attributes of the Most High. It is not to be for a moment supposed that they can read our thoughts, or know more of our secret characters than the Lord may see good to reveal to them, as he represents himself to do in the parables of the sheep and the piece of money; where friends and neighbors are summoned first to hear of the recovery of what was lost, and then to rejoice that it is found. "Likewise," continues our Lord, "I say unto you, there is joy in the presence of the angels of God, over one sinner that repenteth." Luke 15:10. But those among the ministering spirits who are especially placed about ourselves, as we know them to be, certainly are at least as well aware of our words and actions as any fellow mortal. Our open sins are committed in their presence; but if they know no more of our contrite sorrow than usually appear in the aspect of a congregation when whispering their confession of those sins to God in public worship, marvelous indeed must it be in their sight that he should so harden our faces!

In like manner our public thanksgiving—how cold a return must we feel it to be, even when our hearts are warmest, could we but fairly estimate the amount of loving kindness expended upon us during the lapse of the few days since our last assembling together "to render thanks for the great benefits that we have received at his hands." We are the only oblivious parties: the devils do not forget how often they have been repulsed, and their best plans baffled when they thought to harm us; nor do the holy angels forget the errands of mercy on which they have sped to our succor, help and comfort. Strange must it be to them when, laden as we are with such incalculable benefits, and met together to unite in proclaiming them,

Hosannas falter on our tongues,
And our devotion dies.

Yet what are the interpositions of Providence in guarding our daily path compared with the interposition of redeeming Love, which snatched our souls out of the jaws of destruction, translated us from the power of Satan to the kingdom of God, and secured to us an inheritance among the saints in light! We utter the name that is above every name, and angels rejoice, and devils shrink. We speak of the mystery of his holy incarnation, and the song of Bethlehem is ready again to burst forth from the lips of the heavenly host; we remind him of his fasting and temptation, and they whose infernal leader was vanquished in that awful field, are ready again to yell out, "We know thee who thou art, the Holy One of God." We talk, alas! with what unmoved faces and feelings! of his agony and bloody sweat, his cross and passion, his death and burial; and they who witnessed the anguish endured for us are present to mark the expression of self-abasement and heart-broken penitence of the rebels for whose ransom the Lord of glory stooped so low. We name his resurrection and ascension—can we name them coldly, seeing that when He arose from the dead He led captivity captive, and received gifts for men, even for the rebellious, even for us that God might dwell among us? Surely it would somewhat quicken us, at least to greater reverence of deportment, greater animation and devotion, to consider what witnesses are among us, and to what they have been witnesses, from the creation of the world to this day.

Yet it is a small matter to be judged of man's or of angel's judgment; he that judgeth is the Lord. If He be for us, it matters not who else is for, or who may be against us. Angels, principalities, powers, are nothing: we need not to conciliate the favor of the good, nor to depreciate the malice of the evil legions, for He whose we are and whom we serve, is King and God over all. He bids us watch; he tells us to gird our loins and to trim our lamps, not as trembling slaves, who dread the approach of a severe master, but as honored guests, expecting the Bridegroom's coming, that we may rejoicingly partake in the marriage festivities. His bride is now a mourning widow; he calls her as a woman forsaken, and grieved in spirit, for the enemies of her absent Lord have usurped his dominion, and darkened the earth with heathenism, and polluted it with blood; and in the place where she should sit, a shameless harlot assumes her name, and brands it with the infamy of her own crimes. Well may the Lamb's wife, bemoaning the desolation of His heritage, stand on her tower, and watch for his coming whose right it is. Then shall ensue

the universal reconciliation of all that God made to harmonize together, and which Satan prevailed to disorganize; then shall the tabernacle of God be with man, and He will dwell among us who is the author, not of confusion, but of peace. Then "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27. Whatever sin has displaced, shall again fall sweetly into its assigned station. Man shall be a merciful, a loving ruler over the inferior creatures, who in their turns shall cease to prey, the strong upon the weak; and he shall again enjoy unrestrained communion with the heavenly beings between whom and himself sin has placed a gulf that neither can pass, except the Lord bridge it over for them. When all things that offend and that do iniquity are gathered out, when the mother of harlots is hurled from her proud seat, where she sits a queen, and now boasts that she is no widow, and shall see no sorrow, and has received her appointed portion, her plagues of death, and mourning, and famine, and utter burning with fire, all coming upon her in one day, then, and not till then, shall the night watch of the Church give place to the glories of a day that knows no going down of the sun.

That this time is not now far off, we have abundant proofs in the signs that thicken around us. The period that remains is but an hour, and surely we may watch with the Lord that one hour. All the malignity of Satan that raged against our Master on the fearful night of Gethsemane will now be stirred up for a last effort against his Church; and the trial will be severe, the conflict terrible, even as the issue will certainly be gloriously triumphant. Whatever glimpses we may have caught of the world of spirits in the course of this inquiry, must be turned to good account; for we shall soon need to exercise judgment in the discerning of spirits. The sixth vial, under which there can be no doubt that we now live, is marked by the going forth of three unclean devils, of whose miracle-working power we are forewarned; and He who has deigned to show us things to come, has not set forth cunningly devised fables to amuse our fancy, but revealed solemn truths to guide our steps aright, when our path becomes perplexed beyond all that we have known hitherto, or that the experience of the Church has recorded. He that is born after the flesh always persecutes him that is born after the Spirit; but now we shall have the author of all corruption of the flesh persecuting the Lord in his members; and we shall do well to measure, so far as we can, the extent of that power which is coming against us, that we may not only be the better prepared to withstand the evil day, but also the better able to magnify the glorious might of Him, who, having himself led the way, has given his poor followers a commission to trample under foot all the power of the enemy. How needful, therefore, how precious, are the admonitions of Scripture! "Watch and pray." "Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh."

The Destruction of the Cities of the Plain.

The sun rose in its brightness. Nature smiled in her wonted loveliness. The heavens gave no portents—the earth bespoke no coming desolation. Far around Sodom and Gomorrah stretched the plains covered with rich verdure. The night had been spent in accustomed revelry, and now the exhausted sons and daughters of mirth were gathering, from morning repose, strength for renewed debauches. All was quiet within the walls—no fears disturbed the careless dreamers.

There is a state of society where the daily business is mirth, where care and serious reflection find no place. All live for the hour, heeding not the future in the reckless enjoyment of the present. It is a condition of society fraught with present evil and future danger.—The soul rises not above the earth in its aspirations; its tendencies are downward; and intellect, which should elevate to heaven, only helps to a degradation to which brute beings can never reach. So it was in Sodom and Gomorrah. A mild climate and fertile country had produced wealth and luxury—these had come with no attendant refinement—no educated mind, no high mental endowment awake that ambition which sometimes raises the wicked above groveling pleasures. Here the heart, hardened by iniquity, had no redeeming, no palliating virtues. Pleasure was sought in its grossest forms, and violence prevailed unmitigated in all its varieties. The kinder affections

and better feelings of our nature found no home—not even amidst those relations which have some softening influence in savage life. Parental affection and filial reverence, conjugal ties and the decencies of social life, had become extinct in the midst of wickedness which alike defied God and nature. There was here the blackness of moral darkness—a darkness that might be felt, had not all the moral sensibilities become extinct.

Such and much more was the condition of the cities of the plain; and its inhabitants, wearied with pleasure, had retired to rest; some perhaps even after the sun had risen so brightly—expecting again to renew their nightly orgies. But the last day has dawned upon these cities—the sun has arisen that shall witness here a yet more maddening scene—a scene not of mirth and revelry, but one at which hearts that had ceased to feel shall quake with terror. Of all who throng those streets by day, or shout in the wild carouse of night—how many shall see that sun descend in the west? Where will be that multitude, but yesterday so gay, so thoughtless? where those cities with their wealth and splendor?

Yet all is quiet—no cloud bedims the horizon—no lurid glare marks the coming desolation. To one alone has a warning come—to one, and to his family for his sake, worshiper of the living God—thou man, who alone amidst all this throng, hast been wont to bend the knee before the fearful Ruler of the universe—tarry not—judgment has been given against the place of thy habitation—the doom of these cities is sealed—the messenger has sped on his way, the kindly warning comes in happy time—but heed it—delay not in all the plain.

And now the man of prayer is flying to the mountains, and he must not stay even to drop a tear over the sad fate of one, who instead of casting wishful looks back on the doomed cities, with hurried feet should have kept by his side. But just now a wife, now a lifeless pillar of salt, he must not stop to bewail her end. In the mountain only is safety—away! away! Lot, from the polluted soil.

He is safe, and stands on the mountain's brow. Hark! what peal is that on the plains below? Why changes the sun his face to lurid fire, bloody in its colors, and vengeful with wrath in its seeming? What terrific flashes now dart across the plain—now blot out the sun with a blaze of fearful brightness? The very elements are on fire—the earth heaves as in agony—the ear is deafened with the thunder in louder and still louder roar, as if nature were in a deadly conflict with herself. But hark again! what in the brief interval of the thunder's peal, is that distant cry that in its shrillness pierces the far-off ear? That is not now the voice of revelry—there is no gushing laugh there—no music sends its notes across the plain—no mirth gives forth its shouts from yonder walls. It is a fearful cry—a cry more dreadful than the angry noise of the embattled elements—screams more terrific than nature's wildest, hoarsest voice, even when commissioned for destruction by the Most High. Let me shut my ears—let the thunder, in its mercy, drown that maddened cry—it is the terrified voice of man, of woman and child, when every limb is convulsed, and the very nerves shaking to dissolution. What now are the thoughts to which that phrensied multitude have awakened? Conscience, from a lethargy long and death-like, springs up into the fullness of life and vigor. A thousand sins, gross and deadly, rush clustering on the startled memory: there is no time for repentance, but embittering remorse lengthens the minutes to seeming ages, but all too short to escape from the impending doom. Fear would give wings to their feet, but whither shall they fly? Nature itself comes armed with vengeance. Here—yonder—all around—the sky, the earth, is crying out against the guilty. Mothers turn agast from the reproaches of children instructed from infancy only in sin—fathers would gladly escape the ghastly faces of sons in their very youth grown old in iniquity. They would willingly find among the terrified multitude one holy man who could raise his hands and voice to heaven to ward off the coming destruction. But wherever the eye turns, it is met only by a living mass of moral corruption, ripe for devouring vengeance.—Hearts besotted with sensuality quake with deadly terror; and well they may, for it is a fearful thing to the unrepentant to fall, their sins uncanceled, into the hands of the living God. And around these scenes of wickedness is gathered and bursting forth vials of long deserved wrath.

And the lightning, to which the light of day is darkness, and thunder pealed in louder peals

on the deafened ear, palsy every nerve, and the limbs grows rigid with fear, when suddenly the sulphurous smell and scorching atmosphere give presage of the last act of this mighty drama. And now a lurid flame, in one broad living sheet of liquid fire, descends on yonder cities—the last fearful wail has gone up—the death-scream from a thousand voices has reached the mountains—a broad gulf of burning sulphur covers the cities but yesterday teeming with life—mothers with their children, fathers with their sons—all, all have been engulfed, life and revelry have ceased together—all, all sealed in a moment for a yet more dreadful day. They shall again come forth, but no cities or abode of men shall fill the places of those cities of the plain.—*Mother's Mag.*

Prospect and Retrospect.

When Achan saw among the spoils of Jericho "a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold," he coveted them, and secreted them in his tent. When his sin had been detected, and he was about to be led out to the valley of Achor with all his family and possessions, there to be stoned and burned with fire; the same Babylonish garment, with the silver and the gold, was brought and laid out before the Lord; in full view of the congregation, as well as of the offender himself. How different the feelings with which he now viewed "the accursed thing"—the price for which he had sold his life, and the life of all his family—from those with which he had seized it, and hid it in his tent.

Then the glitter of the forbidden prize occupied all his thoughts; now the awful consequences of his act in coveting and seizing it. Then he saw the "goodly Babylonish garment," and the "two hundred shekels of silver," and the "wedge of gold," as sinners now see in prospect the objects of their eager pursuit, in the false light of a heated imagination; now he saw these vanities in the clear sunshine of truth, as sinners, when their eyes are waxing dim in death, will see the honors, pleasures, and riches of time, for which they have bartered away glory everlasting.

The contrast between these views is inconceivably great. Those things which once appeared of all-engrossing importance—the bubbles of earth—will then have burst at the touch of death, and vanished from view. Those things which once seemed as dreams of distant and shadowy objects—death, judgment, and eternity—will now stand before the dying sinner, in all their dreadful reality, and overwhelming magnitude.

It is only in anticipation that the pleasures of sin appear sweet. The moment they are quaffed, they become bitter as wormwood. Like the gilded serpent that deceived Eve, they promise much good; but, when taken into the bosom, they "bite like a serpent, and sting like an adder."

How inconceivably dreadful is the situation of one who has wasted his probation which God gave him, that he might, through grace, prepare himself for "glory, and honor, and immortality," in the pursuit of the pleasures of sin, and suddenly finds himself at its close, with the great work of life yet uncommenced! Which ever way he looks, he sees only the blackness of darkness.

Behind him are privileges misimproved, mercies abused, commands violated, promises despised, warnings unheeded, sins of every kind indulged in, all pressing him forward to the judgment-seat.

Within him are a heart hardened by iniquity, an understanding perverted and darkened by the practice of error, and a conscience full of guilt, remorse, and dreadful anticipation.

Above him is an angry God, proclaiming in solemn accents, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; therefore I also will laugh at your calamity, I will mock when your fear cometh."

Before him is a dreadful account of his stewardship, to be rendered to the Judge of all the earth; and beneath him the prison of despair, "prepared for the devil and his angels."

Ah! whose heart can endure, whose hands can be strong in such a posture? Who can stand up courageously, and prepare himself to meet the wrath of God and of the Lamb? As well might one think of standing up against the descending thunderbolt. The sinner, who is so unhappy as to come to the dreadful position, will find "all courage, all resistance lost;" and will cry to the mountains and rocks to fall upon him, and hide him from the face of Him

who sitteth on the throne, and from the wrath of the Lamb.—*Ohio Obs.*

Man Alone in His Sorrow.

Look at that man in the morning of life. He has just emerged from a dwelling where lies in death the wife of his bosom, on whom he had gathered all the affections of his strong, manly heart. Watch him as he walks the street. The laughter of merry-hearted children, at play, does not drive the paleness from his brow, nor the brightness of the summer day lighten his eye. The rattling of carriage wheels have an unnatural sound in his ears. The men tranquilly at work in the fields are men he never saw before, or never saw with such eyes. Even the woods look strangely solemn, and the wind has a mournful tone. The blue sky hangs like an unfeeling, mocking thing above him. He sees men gathering fortunes, and he wonders that they can be so eager—and then as his heart turns back to the dwelling he has just left, it seems impossible the being he loves is dead, for the world is busy and thoughtless as ever. The dwellings stand just as they did yesterday, and the fields spread away as he has seen them before. It cannot be that a single wall divides two such different worlds; it cannot be that he is left so desolate, or nature would sympathize with him, and not so move on in her accustomed way. The fevered pulse of life throbs as hotly and fiercely about him as ever; yet he seems not to know it. If he is in the midst of a throng, he is not one of them. Let the sound of music burst on his ear, till the very air seems to vibrate with joy; yet his heart is not quickened by a single pulse. Sad, desolate, he stands, and muses, and weeps. What has so changed that bustling, busy, active man? Ah, he has discovered that he is not one of the crowd into which he has just merged himself—that he has a separate existence, that he is independent of them all—beyond their reach—out of the flow of their feelings—alone in the world. He has discovered a great truth—one that will make him a wiser, if not a better man. He is great enough to be alone, to have a separate history. He has found, at last, there is a world within, whose movements are sufficient to make him happy or miserable; and if he does not think less of this shifting scene—value less the bubbles that rise, and swim, and vanish around him—if he merges himself again into the multitude to share only their fate, he will wake at last to find himself alone at death. Like the tree in the forest, though encompassed by thousands, he must finally fall alone. When the last struggle comes, it is a *personal* one, and ah! the heart is then alone, and "knows its own bitterness." When the soul is passing into that mighty mystery, it feels sympathy after sympathy retiring, one ligament after another which bound it to its fellows, sundered—the multitude gradually retreating from its vision, until it stands and shudders alone in the increasing darkness. The rushing thoughts that then storm through it—the sudden and awful ebbs and flows of the emotions—the world of confused memories, and hopes, and fears, are only known to him. The feeling of uncertainty, of desolation, of mystery, of agony, has no outward expression. He is living his life over again, and all for himself. Thoughts crowd on thoughts, emotions battle emotions, and not a hint of it all reaches the outward ear. Absorbed, retired within itself, the spirit is mustering its strongest energies, and summoning to its aid every resource within its reach, but looks for none without. Would you test how much that man is alone in his rapid thoughts and swift emotions? Lift the window, and let the shout of the passing crowd fall on his ear. He heeds it not, he hears it not.—*J. T. Headley.*

Volcanic Eruption in Java.

The following is an account of the irruption of the burning mountain Kloeob, about 70 miles from Sourabaya. It occurred on the night of the 16th of May. The first symptoms were a tremulous motion of the earth in the vicinity of the mountain, then several reports like distant cannonading, and then the flame burst forth, followed by streams of burning lava, stones, and ashes,—a sight once seen never to be forgotten. So sudden was the irruption, that no steps could be taken by the inhabitants of the villages in the neighborhood to escape the impending danger. Shortly after the flame burst forth, there came down the sides of the mountain streams of lava, mixed with red hot stones, sand, and mud, and carrying everything it met in its course to the river. Huge trees, rocks, vil-

lages, animals, all were swept before it; and when this mass reached the river, it caused wide-spread ruin.

The following is the most authentic information we have received, regarding it. A portion of the stream from the crater, fell into the river Konto, residency Malang, and the water in the river instantly rose fifteen to twenty feet, by which the village of Kesembon had thirty acres of rice fields flooded, and the grain instantly killed. In this village, five men lost their lives, and besides these, sixteen belonging to an adjoining village, (Sambia Redjo) were missing.

Down this river, (the Konto,) some trees of large size, as also dead buffaloes, both wild and tame; tigers, and the dead bodies of the villagers: before the stream of lava the fish in the river were driven, and boat-loads were taken from the surface of the water not yet dead, but floated upon the surface, evidently endeavoring to get air; thousands on thousands were taken by the natives, and probably as many more went out to sea.

The water in the river was quite warm for miles around the mountain, and quite black from mud and ashes. Hundreds of deer and other animals were seen floating down the river, some dead, others senseless.

A large body of trees, driven before the strong current in the river, came in contact with a large bridge at Kedirie and carried it away; this was a serious loss, as it had been recently completed at a great expense, and was one of the longest, if not the longest bridge in Java.

On the 18th of May, the following additional particulars were gathered:—That six villages, lying in the boundary of the districts Blitar and Kedirie, were washed away, and ten lives lost. All the principal bridges in the district of Blitar were carried away by the force of the current and the floating trees.

The coffee gardens lying between the villages of Garoim and Wilingie, for a distance of twelve miles, and a garden in the district of Pare, containing 6000 trees, were all washed away.

On the 18th of May, in the morning, at 11 o'clock, at the town of Kedirie, there were three distinct shocks of an earthquake, the last of which was very heavy.

By a letter received from the assistant Resident of Malang, we learn that on the morning of the 20th, the lava and stones were still falling in the vicinity of the mountain, and that the top of the hill was now and then visible, but the greater part of the time covered with smoke and ashes.

At Madiven and Patjitan, a distance of fifty miles from the Kloeob, as also Bezockie and Proboling, a distance of 120 miles from the mountain, there were heard on the evening of the 16th, reports at intervals resembling heavy artillery at a distance. And at Bezockie it was so severe that, it is supposed, from the pressure of the air, glass globes for lamps were broken, and lamps thrown from the hooks to the floor, and window panes broken.

In the Residency Madiven, district Ponorogo, near Patjitan, there was on the morning of the 17th a heavy fall of ashes; and this was seen also as far as Kildirie. At both these places was felt, on the morning of the 18th, at 11 o'clock, a heavy shock of an earthquake.

Up to the 2d June, the intelligence of additional disasters continued to reach us. We glean from various reports the following:—

At Blitar, in the Residency of Kedirie, there were seven government coffee gardens, containing about seventy thousand trees, and about twelve hundred and fifty acres of rice fields, by the overflowing of the river, laid under water, and coffee trees and rice completely ruined. Forty-three buffaloes and one old woman, who were not able to get away in time, were drowned.

The villages Wilingie and Sennhn, beside several smaller ones, lying in the immediate vicinity of the Kloeob, were completely destroyed, but the inhabitants fortunately escaped. All the bridges in a circuit of twelve miles were carried away, and all the government coffee gardens in these districts have been more or less injured by the ashes, or washed away by the flood.

In the district Sari, in the same Residency, three villages, containing forty-five houses, were washed away. Some of the inhabitants, together with horses, buffaloes, sheep, &c., were drowned; and 10,000 coffee trees, and ninety acres of rice fields, overflowed and destroyed. In the district of Recirie, we learn that six villages were destroyed, and eleven lives lost. Besides the above, there have doubtless been many lives lost of which nothing is yet known to the authorities. The inhabitants of those districts where the greatest damage has been sustained, are now engaged repairing

the mischief, but a great portion of lands being covered with ashes and the black mud from the river, will totally destroy their crops for this year. In the district Mudjo Kerto Residency, Sourabaya, about 250 acres of rice fields have been flooded, rice destroyed, and some of the cane fields injured; but the damage has been very trivial in comparison with Madiven and Kedirie.

The mountain continues still active, and lava, stones, &c., are thrown out. The river still feels the effects of the eruption, the water being so thick and muddy, that although a month has now elapsed, we are still unable to drink the water. The fish in the river have been completely exterminated. We have not had so severe an eruption in the island for last twenty years.

It is not yet possible to form an estimate of the damage, which is supposed to be very great, from the destruction to the growing crops of coffee, rice, sugar-cane, and cochineal. In this place we felt nothing of it, and were only aware that something serious had happened, when we found the water in the river about two-thirds mud and ashes. The natives were unable for many days to perform their accustomed ablutions in the river, the appearance of which was perfectly frightful. For several days it was covered with dead and dying fish, dead buffaloes, wild ox, deer, tigers, hogs, the dead bodies of men, women, and children, who had been caught within this stream of fire, and carried into the river about seventy miles above us, trees, earth, rocks, everything in the course of this flood of lava was carried before it, and swelled the river far above the banks, destroying property to a large amount, as well as many lives. In some places so rapidly did it advance, and with so little warning, that tigers, and other wild animals, could not escape it. The shocks of earthquakes were rather alarming in the country, but we felt nothing of them.

We made a visit, a few days since, to the ruins of the ancient city of Merjdo Pahiet, formerly one of the most populous and wealthy cities of Java; but when the Mohammedans conquered the country, this place was destroyed. We visited the tombs of the native princes and princesses who were interred there, and were pleased to see the order and neatness in which everything was kept. One grave we noticed particularly: it was that of a very beautiful princess who died some six hundred years ago; and everything about the tomb is the same as though she had died last week. A lamp is always kept burning, and a fine white cloth covers the coffin,—all in order.

Since the arrival of the last mail with accounts of revolutionary movements in Europe, there has been a slight stir here; and petitions have been made up and sent to the King, asking for a free press, schools, the doing away with monopoly, and the Dutch East India Company. The King of Holland being a large shareholder in the Company, it may be doubtful if anything is effected.

The war in Bally has almost as much importance in our eyes, as a general war in Europe would have to you. Though it is some time since the expedition sailed for that island, from which we are only three days' sail, we have but just received information that the Dutch troops, 2000 strong, made an attack on one of the forts, and were repulsed with great slaughter—fifteen officers killed and wounded, and 250 men. The General in command has decided upon returning, and the troops will therefore all come back in a few days. There is now some fear that, seeing the defeat of the Dutch troops at Bally, the natives here may rise. It is said that in the interior they have already made a demonstration. God grant we may escape the perils of war.—*Cor. Bost. Jour.*

A CHARACTERISTIC PASSAGE FROM BURVAN.—They that will have heaven must run for it, because the devil, the law, sin, death, and hell make after that soul. And I will assure you, the devil is nimble; he can run apace, he is light of foot; he hath overtaken many; he hath turned up their heels, and hath given them an everlasting fall. Also the law; that can shoot a great way; have a care that thou keep out of the reach of those great guns, the ten commandments. Hell also hath a wide mouth, and can stretch itself further than we are aware of. If this were well considered, then thou, as well as I, wouldst say, They that will have heaven, must run for it.

MAXIMS.—Some, by admiring other men's virtues, become enemies to their own vices.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, SEPTEMBER 30, 1848.

Our "Correspondent" Again.

"STATEMENT" AND "QUESTION."

BRO. H. :—Allow me to make one brief statement, and ask one question; then, if you answer in the negative, my duty will, I trust, be done, in that direction.

When I read, or heard the article you quoted from Prof. Bush, headed, "Jehovah-Jesus," I felt that the subject was all-important, and that the Professor's view was not only Swedenborgian, but *essentially wrong*. My conviction was, that many might, by that, be unconsciously inoculated with Swedenborgianism, if nothing should be said; hence I wrote you first *privately*; I dissented from the testimony of the Professor, (from Jewish Targums, etc.,) as well as from his conclusion. [See note 1.]

Then I wrote you an article for the "Advent Herald," covering the ground from Revelation, which Prof. B. had *omitted*. You returned my article, and in a private note endorsed (or, if you please, *affirmed*) the leading doctrine of Prof. B.'s article. This surprised me more than the appearance of the article in your paper, for my conviction was, that the article was introduced, without your knowledge, by some one who had such undue admiration of Prof. B., as not to have fully weighed its contents. [2.]

I felt that if that amount of a most subtle and dangerous system of error had obtained a lodgment, or regard, so far, in the central Advent office, it was my duty to speak out on the grand subject involved—and in my humble sphere expose the fallacious premises and conclusions of that article. [3.]

I did not reflect on everything in your life that might beget a prejudice in some minds against you, nor compare you to, or name you with, every errorist, or class of errorists, with whom your views may form a point of contact. My object and aim was, to speak of the character of Bush's article—to show that it [see letter, Sept. 3.] (not you) was Swedenborgian; also, to show the general character of Swedenborgianism. [4.]

Well, you were informed of my intention to write; an editorial article appeared in the "Herald," (as if to forestall what I might say,) headed, "Unfair Controversy," in which you assail the writer, in a number of specifications,—the *leading one*, as an example, has been refuted, and the refutation has appeared in the "Herald." [5.] Such is the brief history of the origin of our recent articles. In my last I count two interruptions in the same type with my article, to every minute occupied in the reading of it; beside the other long paragraphs which intervene in editorial type. This, so far as I can judge from the testimony of intelligent readers, prevents the reading, by preventing an *understanding* of the matter before them. I presume that you would not speak, if interrupted twice every minute, *beside* the regular reply. [6.]

The question involved is now in an interesting shape, and can be grasped by many, I conceive, if disencumbered: therefore I enquire, whether, if I furnish something further, you will allow it to appear by itself, unbroken by brackets, &c.?

Please let this statement and enquiry appear in your next. Not a few of your readers are interested, and I wish to know whether the way is open *fairly and frankly* to say anything further through the "Herald." [7.] J. B. COOK.

New Bedford (Mass.), Sept. 11th, '48.

REMARKS AND NOTES ON THE ABOVE.

There are some very honest men, whose "statements" cannot be relied upon. And this is not always because they are wanting in brains; it may arise from a want of all harmony in their distribution. As an honest man will desire to see things in their true light, he will not only be as ready to hear the "statement" of others, who can make it appear that while he pronounces a view "essentially wrong" the view he takes is not essentially right, as he is to make his own statement; but he will be under "conviction," lest having been "unconsciously inoculated," something, after all, may be wrong in himself. Every honest mind rejoices in the truth, if not incapable of coming to a knowledge of it.

NOTE 1.—Yes. You "dissented from the testimony of the Professor, (from Jewish Targums, etc.,)" which Targums it was the object of Prof. B. himself "to show were extremely inadequate, when tried by the fundamental truth involved;" and, as we shall show, you misunderstood, and, as a matter of course, misstated his "conclusions." Unfortunately for you, the testimony of the Professor, Jewish Targums, Josephus, and all other Jewish or Christian testimony, of which you appear to have any knowledge, is against your view of some points, as that of the Bible also is, when weighed in its own balances; and

so the best you can do is to sneer at their impiety, accuse them all of being in league with Satan, and after misrepresenting them, by "omitting parts essential to a correct view of truth," (though they are faulty enough, as all admit,) denounce "such philosophy as too shallow and too blind to be adapted to any state of society but that of the dark ages, or heathenism." And yet you can very graciously adopt the wholesale "testimony" of an infidel, where his own "philosophy," avowed in the most malignant form, was involved, and whom all Christian critics and scholars declare to be unworthy of confidence in such cases, on a question of fact, well known to be exactly the reverse of what he asserts it to be.

If you have fairly charged us with "preferring JOSEPHUS to JESUS, and PLATO to PAUL," with how much more propriety might we charge you with preferring GIBSON to the Gospel? But infidel testimony is all you will find in your favor on that point. VOLNEY, TELIAMED, ultra Universalists generally, and others of that class, abound with it.

NOTE 2.—What were the precise words of our note, we do not now recollect. But it was not our intention to "endorse or affirm" any doctrine of Prof. B.'s article. What we selected from the *New Church Repository*, was that part of the article which was considered as a valuable collation of texts, as we have before stated. But as you evidently did not understand "the leading doctrine" of the article, you could hardly tell whether we endorsed it or not.

We think it would puzzle ordinary minds to guess at the sense of the word "conviction," as here used. There is a difference, it is generally supposed, between "conviction" and suspicion. Conviction is the result of proof; suspicion, of envious ignorance. (See WEBSTER.) And no man could ever suspect us of "undue admiration of Prof. B.," under the circumstances of the case; for of scarcely any man have we spoken more freely in opposition to his views, than of Prof. B. But as we have never "felt that" we must insult a respectable and respectful opponent, (we wish all our opponents were such,) because, so far as we can know, he honestly differs from us, this must amount to a "conviction" of "undue admiration." It may appear before we close, that there are other influences besides admiration that keep men from "fully weighing the contents of an article."

NOTE 3.—Well, now, what is the "amount of a most subtle and dangerous system of error that has obtained a lodgment, or regard, in the central Advent office"? what "view, that is not only Swedenborgian, but *essentially wrong*"? Why, if we may judge from what has appeared in the *Harbinger* and the *Mormon* paper, over "J. B. Cook's" name, on the article of Prof. Bush, this is the "amount" of it: "Those, who, imbued with philosophic pride, endeavor to advance a step beyond our simple devotional feelings towards God, seem to regard him as *everywhere*, and yet, in fact, *nowhere*! The greatest of all beings, and yet, in reality, no being at all! God Almighty, and yet only a principle of necessity, or fate." . . . "They claim a distinction for themselves, which they refuse to concede to the 'everlasting God!' . . . the Source of all personality in earth and heaven, is shorn of all such distinction."

Now, every one, who has "read, or heard" the article of Prof. B., headed "JEHOVAH-JESUS," must see—if they have eyes to see—that it was no part of the object of that article, as we quoted it, to give the view of SWEDENBORG, or of Prof. B., or "the distinctive being of God," i. e., his personality. And most certainly every person who has "read or heard" the most primary elements of SWEDENBORG'S "view" on this point, unless they are prepared to admit that there may be a greater than he, will be astonished at the discoveries and accusations of "J. B. Cook." But that SWEDENBORG'S "view" of "the distinctive being of God" may be seen in its true light, we will let him speak for himself, and see how it compares with the view of Bro. C. on the same point; and then if the latter makes any complaint that "such an amount of error has obtained a lodgment in the central Advent office," it must be on account of his love of complaining in all cases.—Jude 16.

SWEDENBORG.

All the angels who are in the heavens never perceive the Divine under any other form than the human; and what is wonderful, those who are in the superior heavens cannot think otherwise con-

J. B. COOK.

We have before us an actual, visible, personal model, of the distinctive being of God. . . . If we had a statue, or likeness of an absent friend, or father, we could form a distinct conception of

SWEDENBORG.

cerning the Divine. . . . Because there is such perception concerning the Divine in the heavens, therefore it is implanted in every man who receives any influx from heaven, to think of God under a human shape: this the ancients did; this also the moderns do, as well without as within the church; the simple see Him in thought as the Ancient One in brightness. But all those have extinguished this implanted principle, who have removed the influx from heaven by their own intelligence, and by a life of evil: they who have removed it by their own intelligence, would have an invisible God, but those who have extinguished it by a life of evil, would have no God.—*Heaven and Hell*, pp. 41, 42.

J. B. COOK.

the form and general appearance of his person. Furthermore, if such likeness could be endowed with intellectual, social, and moral qualities, so as to represent his mental and moral character, we could then obtain a good knowledge of his whole being. This all will concede. Now mark! Such an image, or likeness of our "Father in heaven," thus endowed, we have before us. Man, as originally formed and perfected, stood forth an "image and likeness"—the likeliest image of God. This is not predicated of "the word"—the Son of God; for it is written of "God, even the Father."—Jas. 3:9. . . . My thought is, that the Almighty is a distinctive being; as much more real than ourselves as the Divinity is pre-eminent above humanity. Shall the source of all personality in earth and heaven, among men and angels, be, in our own minds, shorn of all such distinction!—*Ad. Har.*, July 22.

There, now, is "the form" in which SWEDENBORG declares "the simple see Him in thought," and his view of those "who have removed the influx from heaven by their own intelligence." Much more might be added, for it is an all-pervading element of "the subtle and dangerous system." Compare it with Bro. Cook's "thought" of the Almighty, and of "those who with philosophic pride endeavor to step beyond our simple devotional feelings towards God."

Is it because we are "so shallow and blind," that we cannot see the difference between "the Swedenborgian view" and Bro. Cook's "more definite conception than he had before attained," to which he has "been led by a regular course of pulpit instruction, and which he feels constrained to present to the household more publicly"? or is he like the man in a Scotch mist, who supposed he saw the ghost of some monster giant of former days on one of his native hills; but on approaching the alarming figure, he discovered, as the mist cleared away, that it was his own shadow! Not that we would insinuate that Bro. C. has any faith in ghosts, though it is evident he is deeply afflicted for those who have; but being more of a stranger to the true "Swedenborgian view," unless "memory" failed again, than he fancies himself to be to the question of "our imagined ghostly souls," he struck at "the Swedish Baron," and hit himself. He ought to thank us that the effort did not result in suicide, and to let "conviction" rest on those who are so ready to push him along to "duty" (?) in another direction. The identity of Jesus, "in his divine nature," with JEHOVAH, you may not believe—and we have not introduced, and shall not introduce the question for controversy, though we selected the article of Prof. B. (omitting most, if not all, of it which gave the Swedenborgian view,) as containing a very interesting collation of texts bearing on that point;—but that question is entirely different from that of the *organic form of the Divine substance*, or, to use your own words, "the distinctive being of God." And your "cavils" against one, as if it were the other, cannot conceal the fact, that, on the question which your "conviction" saw, by mistake, in the article of Prof. B., your view and the view of SWEDENBORG are "as much alike as twin sisters"—whether "noble or vile," we do not here undertake to determine. But if there is any truth in your logic on the relation of the question to some others, let all have the benefit of it.—Here it is:

"If the Swedenborgian notion of God be true, then it follows, necessarily, that we ought to take the corresponding view of the atonement, the second advent, and the resurrection. It is understood to reduce the orthodox view—the view expressed in Scripture language, of the resurrection to a *figure*, and of the atonement to a *FABLE*! It ought, therefore, to be examined by all, before being entertained for a moment."

NOTE 4.—A man should never attempt "to show" what he does not understand, because if he is ignorant of what he is doing, let his intentions be ever so good, he does not know but he is harming himself, at the same time that he is bearing false witness against his neighbor.

If we knew the sense you attach to words, we should better understand you.—Whatever your "object and aim" were, they have failed of being accom-

plished. But your forced logical deductions, and what you charge as an endorsement, will show your object and aim. You seem only to have "heard" Prof. B.'s article, and "did not fully weigh its contents." A man might as well do nothing as to attempt "to show" that five times ten are not fifty, because three times five are fifteen.

NOTE 5.—Yes. We were "informed of your intention to write." The information was announced in a truly characteristic manner. And "the brief history of the articles" shows that we were not mistaken. We expected a hotch-potch of self-conceit, assumption, misstatements, and insults; and this we shall show it to be.

You had accomplished your "intention to write" as early as July 15th, if the date of the paper containing the first article is correct (see *Har.*); and the article headed "unfair controversy," appeared in the *Herald* of July 22d, "as if to forestall what you might say." And permit us here to beg of you not to let that article headed "unfair controversy" pass, merely with "hearing" it. Read it. Lay it to heart. The facts of which it speaks stand against you; and if they do not cause you to be speechless when the books are opened, it must be because your case demands great allowance, or that you will have taken a different course in reference to them—and these are but a small portion of the class to which they belong—from what you have given any proof of having taken so far. Whether they indicate depravity or weakness, they settle the question forever of your unfitness for "fair" controversy.

NOTE 6.—No doubt the "interruptions" are unacceptable to you, though it would be difficult to see how they can prevent an understanding of the matter. The "brackets &c." made what was Bro. C.'s part of the matter, and what was ours, as distinct as if these parts of it had been on opposite pages; and we supposed this was all made plain, to "intelligent readers," by our note which preceded each article. They were thus inserted to save time, room, and labor. If they were too frequent, it was because the necessity for them was so frequent.

Your presumption about our speaking under such interruptions is well grounded, or at least there are good grounds for such a presumption. The respondent in a controversy is not allowed to speak in debates, where any show of propriety is observed, only when he is misrepresented by his antagonist, and when it is his turn. If we were interrupted so often by a respondent *without cause*, we "would not speak;" and if we had made so many blunders about our antagonist's position, as to make these interruptions necessary, we certainly should not speak much, unless our pertinacity were equal to that of some of those with whom we have to do.

NOTE 7.—"The *Herald*" always has been, and still is, "open, fairly and frankly to say anything" that is proper to be said in a paper devoted to a special subject; and also, as all its readers know, for some things not so "fair" on the part of our opponents. And this is more than can be said with truth of some other papers that charge us with being opposed to liberty of opinion, speech, conscience, &c. We do not wish to "break" what you or any other one may furnish, with "brackets, &c.;" but we cannot yield our editorial responsibility and prerogative—long since made known, and invariably used—and insert "anything" one may wish to "say," without disapproving what we know to be untrue, or believe to be dangerous. And, as we "fairly and frankly" confess, that we have no expectation of benefiting yourself, or any one else, by what you might "say further," any more than we had when you sent your "private note," which began "the brief history of our articles," we wish you could "trust that" "your duty was done in this direction." But lest we should be charged with being opposed to liberty on your account, we propose, that if you get out an extra sheet to be filled with "anything" you and ourselves may wish to say, we will be responsible for half the expense. 2. That if you can find five in a hundred subscribers who desire us to insert "anything further" from your pen, we will do so. Or, 3. We have no doubt you will find the largest liberty in another direction.

REASONS FOR DECLINING.

The reasons for answering "the question" in this manner, are as follows. 1. Bro. C. does not understand, or does not recognize, the natural, established, and absolutely necessary meaning and laws of language. Cases almost without number might be cited in proof. We can here give but one. In our quotations from Prof. Bush's "table" of texts, to prove that Jesus, in His divine nature, was cases like this familiar one of PAUL, in the first chapter of Hebrews: "Thou, Lord, in the beginning hast laid the foundation of

* The Mormon paper, published at Voree, has copied Bro. Cook's article, "guarding or guarding" his view of "the distinctive being of God." That paper, of July 20th, contains three words on the subject. It defines God to be "a material substance, possessing body, parts, and passions, hands, feet, toes, fingers, in fact, everything that is necessary to constitute a perfect man," who would be about like other men. "This," says that paper, "is the Mormon God."

the earth, and the heavens are the work of thy hands," &c. That this is applied to CHRIST, no one will deny. But the word "JEHOVAH," in the Hebrew, is rendered by PAUL, *κύριος*, LORD. Now the question does not depend very much upon definitions; it is settled by a fact: "The Son" is addressed as the one who made the heavens and the earth. Mark, now, the interesting criticism of Bro C.—"The use of the Greek word for 'LORD,' by the Septuagint, to answer to Jehovah in the Hebrew, constitutes no evidence; because, as Prof. B. admits, it was used as we use 'sir,' or 'my lord,' when addressing a superior, or an equal, with respect. It was for the want of a better reason, doubtless, that he used this to impress the uninformed."

Suppose, now, that the question did depend on definitions, let us look at a case precisely analogous, to show how well calculated Bro. C. is to instruct the "uninformed." The word "father" signifies, "He who begets a child." (See WEBSTER.) It is also "a term of respect," and in this sense it is applied to the Pope—*Papa*. According to Bro. C., we can't tell whether one who is called "father" is a natural parent or a Pope. We have "no evidence, because the term is used when addressing one with respect." Does he mean by "this to impress the uninformed"?

In a similar manner he is continually confounding figures with facts, and facts with figures; using terms in one of their significations in one part of an argument, and another signification in another part of it, &c. &c. Whether he is so "uninformed," or means to impose on those who are, we do not undertake to determine; but he might write in this way as long as the "vapor," or life, is in him, and it would amount to nothing but "words without knowledge." We must admit, however, that Bro. C. has discovered some "stupendous" things; and that he feels sensibly "the strenuous nature of his theme," when presenting these discoveries to the household. Still farther, we must admit that some important truths are pretty generally settled in the world, since he appeared on the stage: for instance, that there is a providence—that a dead man is dead, and that the sun shines! But then, so far as any "historic testimony" shows, the state of the world was just about so before, on these points, only there is reason to believe that there is not so general a practical recognition of these truths, as when he begun his peculiar labors. Whether the way of truth has been evil spoken of on his account, remains to be seen. We must have "a better reason" before we encourage him to go "further" in this department of his labors.

2. Bro. C. has a "solemn conviction" that we have "departed from the faith," and is, of course, in "duty" bound to set us right. While we are as well satisfied that he has not always been sound in the faith; and that if we have departed from it, he is not the one to remove the "mote," till the "beam" is at least "reconsidered," if not cast out. His "conviction" in reference to us is thus expressed, in a letter dated "Sept. 4th, '48."

"You do utterly mistake in supposing that I would crush the 'Herald.' God knows this is not so. Most gladly would I see you progressing with the 'Herald' and the cause, as you did in '43; but the principal cause of your embarrassment we differ about 'to-celo.' [1.] I believe that you have silently, yet really, abandoned the principle of our Advent faith in relation to some important doctrines involved in that great, all-absorbing subject. (The 'Herald' admitted that the doctrine of the Second Advent includes them all—the subordinate theme of actual immortality by Christ, at the resurrection, and the 'end' of the wicked, &c.) The principle was, to take the frequent, seemingly positive statements of Scripture literally, wherever we can find an easy or natural *harmony* in so doing. * * In violation of the principle you applied to the exposition of the Advent scriptures—you have opposed me, and others, *precisely* as the churches did you. You *condemned* the churches and editors for so opposing you in '43. [2.] You assume the truth of your position against all the original account of man's creation—the history of his death, and predicted personal resurrection, or translation, to meet the Lord; then take allusive secondary scriptures to prove. Thus did the churches and editors. Then you try to make (your case) out by 'special pleading.' Had you stood right out firmly on the principle, that the Bible should be heard, as supreme, ultimate truth, that it does harmonize with its primary historic statements when properly understood, &c., I believe there would have been abundance of means to sustain the 'Herald,' and everything else, essential to the progress of truth. This has been, and is, my solemn conviction: 'You are straitened in your own bowels'—not by your brethren. [3.]

REMARKS ON THE ABOVE.

Note 1.—That you do not occupy the position "you did in '43," or that you professed to, and that you never have since, we need not labor to prove.—We do not refer to the changes of time, but to the events expected, and the preparation for them. And how you could desire to "see the cause prospering

as it did" then, would puzzle any one to understand who was not acquainted with your consistency.

Note 2.—There are two very serious things of which Bro. C. "believes" we are guilty. 1. "Abandoning the principles of our Advent faith in relation to some important doctrines involved." 2. Violating the "principle applied to the exposition of the Advent scriptures." What, then, can the "important doctrines" be? Let us see. Is it the literal coming of CHRIST! our attainment of immortality by the power of CHRIST at his coming? the restitution? the signs? the historical prophecies? the prophetic periods? the needed preparation for the expected events? We do not see that our brother's "belief" in this case is any better founded than his "conviction."—We plead, Not guilty! We do not believe any one will agree with him, but those who cherish the same regard he does for "the central Advent office." But these "important doctrines" may be, the annihilation, or destruction, of all infants—the belief that feet-washing is to be observed, like baptism and the supper, as a gospel ordinance—or the shut-door. But as a man can't "abandon" what he never embraced, we have never "abandoned" these "important doctrines."

Ah! we have it now. We are "so blind," we came near omitting what is particularly specified: "actual immortality by CHRIST, at the resurrection, and the end of the wicked." But what can be meant by a "belief that we have abandoned the principles of the Advent faith, in relation to these"? Have we abandoned these "important doctrines" so "silently," that nobody heard us but Bro. Cook? "Do tell!" Why, it puzzles us as much as the appearance of a ghost would puzzle him. Either our ears are very dull of hearing, or his ears hear as his eyes see—"straddle-eyed." We "believe" that all who have eyes to see, and ears to hear, are pretty well satisfied that we have not "abandoned" any part of "our" Advent faith on these points; and this undoubtedly is the whole affliction with our brother. Though it is very probable if we had, that his "conviction," "duty," and "principle," would have led him, head and ears, the other way.

And "the principles of exposition" we have "applied to the Advent scriptures," and to all the rest, appear to be as little understood by our accuser as the "doctrines." Our principles are familiar to our readers. They have been published in several forms, and invariably applied, so far as we have attempted any "expositions." These principles our brother never learned, or if he did, he has never used them on the "important doctrines" he refers to, as they have been applied to the Advent scriptures. And this will account for the blunder he makes in charging us with treating him as our opposers have treated us: every one knows that "precisely" the reverse of this is the truth.

He has perpetrated blunder upon blunder, till he has become so habituated to the universe of blunders he has created around him, that nothing else appears like "harmony" to him. He, and all those who sympathize with him on the points in question, become other men, in their pertinacious adherence to the repetition of these blunders, from what they are in proclaiming and defending "the Advent faith." Now suppose we should proceed with our opposers, as they proceed in their "exposition," (!) on the points in question. Our opposers assume that those prophecies which speak of the coming of CHRIST apply to the event of death, the visits of the Spirit, &c. Suppose, now, that we should attempt to prove that they were wrong, by denying that there is any such thing as death, or the Spirit. This would be doing "precisely as they" do.—They oppose the error, that the people of God attain immortality at death, which applies a Bible text unscripturally to the fact of the soul's separate existence, by denying that man has a soul, or spirit, that is capable of a separate existence. We tell them, that as death and the Spirit are never called CHRIST, so the separate existence of the spirit of man, whether conscious or unconscious, in heaven or hell, is not the immortality provided and spoken of in the Gospel. The infidel would do away the errors of Popery, by denying the existence of a God, and all religion. The Bible does them away by sustaining the truth. We take the Bible course. They take the other. And they prove that man has no soul distinct from the body, by the same "principles of exposition" used by the Universalists to prove that there is no personal devil, and no hell in a future state.

Note 3.—As to the "abundant means," that has never been a primary consideration with us. To spread the truth was our object, not to secure an "abundance."

* See Bib. Stud. Man., Miller's Life and Views, &c. &c.

We begun without it, and we have not swerved from the truth to secure it; and we are ready to end as we begun, if that be the will of God. "The Lord judge between thee and us." Who have abandoned the Advent faith, and taken the ground of our opposers, will soon be settled. But if you have been so sound in the faith, it is singular that you should have "spent your means" as you say. Did "your brethren" allow you to lack "the abundance of means"? We have an opinion,—though of course we are "blind,"—that if "the central Advent office" had "stuck to the Bible" as you have, the "abundance" now enjoyed by some of its enemies would have been wanting, and that not for CHRIST's or the truth's sake. We can have no partnership with such an abandonment of the Advent faith, if we must become as poor as LAZARUS in consequence.

When you say that we "assume the truth of our position," practice "special pleading," &c., it opens a wide field you have occupied in the wanderings which have marked your course. It would take too much time, to make out a full catalogue of the assumptions, and the "special pleading" that has followed. But we will state a few of these assumptions, and all hands can see where they belong.

It has been assumed, that because we do not believe that death is annihilation, we do not believe that a dead man is dead; that because we contend for the soul's capability of a separate existence, we ascribe immortality to man independent of CHRIST. This has been assumed, just as the foreign worshippers of a popular creation, who visit our country, tell the world there is "no religion in America," because we have no religion of the state.—By an assumption, which takes it for granted that the whole question in dispute, is as one party view it, nothing remains but a perpetual and pertinacious special pleading to maintain an air of triumph. But then it is generally understood, by all honorable disputants, that those who do so, either make fools of themselves, or assume that those on the other side are fools; and in either case, they disqualify themselves for a respectful notice.

It has been assumed, that the very terms on which the whole argument (!) rested—admitted to be terms of different significations—are to be understood only in one of their significations: The "unequivocal testimony" of "our best lexicographers" "declares that the primary and most literal, and natural import of *burn, consume, destroy, destruction, devour, devoured, dead, death, and perish*, when applied to the final destiny of the wicked, is cessation of being."—(Ad. Har. July 1.) And yet it is well known that "the best," first, or worst of these lexicographers have never furnished any such thing. These fundamental assumptions, in the place of proof where all the proof was wanted, have opened the way for an almost endless catalogue of other assumptions, by which we have been identified with the devil, paganism, &c. &c. &c., and the special pleading which has grown out of them has numbered "the leaders among the Adventists," and the members of the ranks; caused divisions and triumphed in them; it has filled up pamphlets and periodicals almost without number, and prepared not a few, whom we have no doubt are perfectly sincere, because "unconsciously inoculated," to desire and labor more for our overthrow, than for the conversion of their fellow men to the Advent faith as all have understood it. These assumptions and this special pleading constitute the ground of all the senseless and ungodly assaults that have been made on the "central Advent office." We should need a good deal more affected sanctity than we have, to sustain the imposition, and we should want to be relieved from all expectation of a future existence to bear their responsibility. And now we are accused of assumption and special pleading. Heaven and earth are witnesses that the pleading has all been on the side of the assumptions, and both on the other side. All we have said has been, like the present, in self defence. Why should we say anything in a different way? We knew that all were agreed that there was no immortality for man but through Christ, and the change to take place at his coming; we did not, and we do not now care whether a brother favors the theory that the soul sleeps at death, is still conscious, or that man has no soul distinct from his body. It is not the theory that makes the trouble, it is the spirit that goeth about seeking rest and finding none. If this could not be made a cause of mischief, something else would.

And to charge us with having departed from the views we have always held, or of the course we have pursued invariably, is of a piece with all the rest.—It is infamous: for no article ever written by those who differ from us has been refused; while we have never introduced our views but to defend ourselves

when misrepresented. Perhaps, however, this scripture is to have a peculiar fulfilment, "All they that hate me love death." But of course all who believe these charges against us will say, "Amen!" to them; and see that we are "straitened," at least so far as they can do it. So much for this part of the second letter quoted.

3. Another reason why we cannot consent to publish "anything" Bro. Cook may say "further," is, that he is evidently so sectarian in his feelings and views towards others, that he cannot treat them as a brother should. He thus expresses himself of a brother we mentioned in a note we wrote to him: "He has what I call *Methodist habits of conscience*—very ACCOMMODATING, where his feelings prompt. He is at least as different from me, in some habits of mind, touching God's word, as India-rubber is from calfskin!"

Now, we do not know what the views of "Bro. L." are on "baptism,"—the subject referred to by Bro. C.—but we suppose that both would show an equal regard for "God's word." And we do not know why Bro. C. should compare his conscience, or habits of mind, to "calfskin," unless he refers to that part of the skin that stretches about as much as "India-rubber," but unlike that, it stays stretched. At any rate, if Bro. C.'s conscience is a specimen of the calfskin, we recommend him as soon as possible to exchange it for the India-rubber article.

4. Still another reason for declining is this: We have very good reason to believe, that many of our brethren who do not agree with us on these "important doctrines," do not recognize Bro. C. as the representative of their views; while there appears to be a general opinion that enough has been said for the present. A brother remarked within a few days, in speaking on the subject: "I believe in the sleep of the dead, but they have gone a long way beyond me." He could not give up the idea that there was something besides dust to be asleep when a man is dead; and he could not believe that a man was annihilated when he is asleep, any more than when awake.

Finally. We believe that we must soon stand before God to give an account of our labors, and have no time nor disposition to "come down" to this!

LOWELL TENT MEETING.—This meeting began last Lord's-day morning, and was well attended through the day and evening, the tent being crowded to its utmost capacity. Bro. HINES and LITCH performed the labor of preaching. Some of the young and unruly attempted to create disturbance in the vicinity on Monday evening, but the city authorities very kindly and effectually interposed, to preserve the peace and quiet of the meeting. We have good reason to expect that the cause in Lowell will be much promoted by this effort. It is intended to continue the meeting next Lord's-day. Bro. WEETHEE is present. He has delivered several discourses, and is expected to preach to-morrow.

NOTICE.—Bro. WEETHEE will give lectures in New York city, as Bro. JONES shall appoint, Friday evening, Oct. 6th, and Sunday, all day, Oct. 8th. He will attend a conference in Albany, beginning Oct. 9th, in the evening, and will continue with the brethren four days. (It is earnestly desired that Bro. JONES will accompany him, and aid in the conference.) Bro. W. will be in Philadelphia the 15th and 22d of October. Other notices of his tour homewards will be given hereafter.

We regret to be under the necessity of occupying so much of our paper this week, with an unprofitable correspondent. Those of our brethren who have so often requested us to keep these matters out of the paper, must pardon us for these digressions. It is not our choice to do so; but we must either silently bear these unrighteous accusations, or speak plainly in defence of the truth.

A. & E. EVANS.—We have knowledge of the Mormon movement, of which you enquire; and we regard the whole movement as a gross imposition. Beware of them.

BRO. ROBINSON will furnish his discourse on Church Order soon.

NEW WORK.—"The Restitution. Christ's Kingdom on Earth; the Return of Israel, together with their Political Emancipation; the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its Overthrow. By J. LITCH, Author of various works on Prophecy, and of the History of the Advent Faith and Cause." We have had some copies stitched for mailing, which can be sent by mail to any part of the United States, for 5 1-2 cts. Price, stitched, 33 cents; bound, 37 1-2 cents; discount to agents and publishers. We can now supply orders for the work. Friends will send in, and make efforts to circulate the work.

Correspondence.

Present Duty.

Thy present duty will release
Thy feet from every snare,
And make thy chains and fetters fall,
Though fastened on with care.*

It is a secret, skilful door,
Through which you may be free;
And it will make "the iron gate"
"Open of itself" for thee.

It is the labyrinthic thread
To lead thee from the maze;
It is thy path, time only path,
Mid many other ways.

It is the lightning's vivid flash
Upon thy path at night;
Walk to the point your vision reached,
And trust for further light.

A path that surely leads to heaven,
Direct thee as it may;
And thou shalt hear the voice behind
Which says, "This is the way."

It is the column-fire by night,
The guiding cloud by day;
The Lord himself directing thee
When thou shouldst go, or stay.†

God walking on before, to point
Where every step should be;
In everything he'd have thee do
In love instructing thee.

Say not, "Who will search heights and depths?
Who will my duty bring?"
Behold! 'tis high thee at thy hand,
An omnipresent thing.

If thou shouldst ride while here on earth
In places high and rare,
Thy present duty is the hand
Of God, to raise thee there.

Give it thy foot, fear not, be firm,
And throw in all thy weight,
And it will safely place thee there
In the desired estate.‡

Where shouldst thou go? or be? or when?
—In just the nick of time
'Twill leave thee there; for God adjusts
Events, that they may chime.

Our present duties are the cogs
In all the wheels of life;
Fall in thy notch, or thou'll be crushed
For thine ambition's strife.

Thy present duty is "the tide
In the affairs of time,"
Which, when 'tis "taken at the flood,"
Will make thy way sublime.

'Tis more than fabled talisman,
To keep thee from all harm;
For God will be in duty's path,
To shield thee by his arm.

It is a holy kiss of peace,
To anxious mortals given,—
The breast of love, the home of rest,
And open door of heaven.

Then do thy present duty,—do,
Who knows where it may lead?
Perchance 'twill bring thee all you ask,—
'Twill surely all you need. A. MEERILL.

Light of Life.

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12.

While Jesus was in the world, he was the light of the world. (John 9:5.) When he left the world, he committed the truth to faithful men, who recorded his words. They who receive the same now, obtain the light that he gave to those who followed him when on earth,—even the *light of life*. As they who, day after day, and year after year, continued with him when he was in the world, received his teachings in the love thereof, and were true to him in seasons of affliction, as of comfort,—progressed in knowledge, and increased in understanding of heavenly things, and afterwards received the Holy Ghost, and were made instrumental in shedding abroad the light themselves: even so now they who receive the words of Christ in honest and good hearts, treasure them there, hold them fast, love them, contemplate them, perseveringly seek a knowledge of all the truths contained in them, and live accordingly. Even so, we say, such persons *now* obtain, possess, enjoy, and gain still more and more of the same light divine. The knowledge of truth, and the boon of salvation, are obtained only upon gospel terms, viz., the performance of duties embraced in following Christ.—And the very fact of so much disagreement at the present time on religious subjects, instead of discouraging us in the pursuit of eternal good, should admonish us of the necessity of a close walk with God; for the merely wise, learned, and talented, are not the persons to whom God imparts heavenly wisdom and knowledge; but we say, *obedience* is the thing essential and all-important.

In speaking a little on the import of following Christ, it is my object to benefit; therefore I offer, according to my ability, a portion of reasonable counsel.

* Figurative. † Exod. 40:36-38. ‡ The figure is that of a person mounting on horseback by means of another's taking the person's foot.

To follow, necessarily implies a starting step for a beginning: thenceforward, a constant and undeviating walk in the leader's track. So in following Jesus, He calls, Follow me, and we obey. From this moment, we keep our eye ever upon him; so our path is safe and clear, shining more and more to the end. Thus it is with the faithful and constant disciple.

Some there are who would follow him, but upon conditions. Some follow him for a while only. Some follow him whose purpose and determination it is to follow him to the end; but oftentimes slip and suffer in the way. And, lastly, there are some who follow him steadily to the kingdom.

The first of these four classes desire eternal life; but they see it will cost them all other things they hold dear. They are unwilling to give up every one of these; so they cannot pass through the gate that opens the way of life. They choose darkness rather than light; so they walk in darkness; and darkness, wrath, and destruction will be their end.

The second are as seed sown on stony ground. They receive the word with joy, but not in honest and good hearts; it is not cherished, its roots strike not deep; and though for a little time they may be full of zeal and animation, perhaps stirring up and blaming others; yet, behold, the next we see of them is, they are mute, and cold, and lifeless, and dark. In short, they are returned to the world, as the dog to his vomit, and the washed sow to her wallowing in the mire. These are dangerous characters,—their example is pernicious; their society deadly; their counsel is poisonous, and their dogmas soul-destroying. They may vaguely think, that in the end they shall be accepted, because they once enjoyed a sense of God's favor, or imagine they had. But they are deceiving themselves, and it were "better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."—2 Pet. 2:21. They have turned aside from the right way, so they have not the light of life. Some, indeed, follow a longer time than others; but if they break off short of the end, they are justly rejected and disowned by the Prince of the faithful host.

The third class are those who set out purposed to see the end of the race, but are often in difficulties, complaining, time and again, of their leanness, or evincing now and then unlovely tempers; impatient of rebuke; annoyed by jealousies; troubled at the preference of others; sore when their opinions are met and defeated by sound, scriptural arguments; diseased with ideas of self-importance; giving way, here and there, to temptations of divers kinds, &c. Are there lacking such examples among us? Whence so much editorial strife, crimination, and recrimination? Whence so much coolness and estrangement between preacher and preacher, member and member? Whence so much accusation, distrust, and obstinacy? Such things exist (would I could say to a small extent only) among those professing expectation of a speedily-coming Lord to crown them with life eternal! The cause of all this is a lack of full, perfect, uninterrupted consecration. They have not steadfastly, cheerfully, and with the whole soul, followed Jesus; their eyes, if beamless, have not been moteless; there has been something else than the cause of Christ in view. Now, cleanse your hands, purify your hearts, consecrate yourselves, and remain consecrated, lest you be found unfit at last for the kingdom of God. Now, for all to be right, each must be right; and if, through Divine goodness, these words arrest the attention of any, let me say, Reader, look first to thyself: examine thyself, purify thyself; the process may be severe, yet for your soul's sake, go through it; off with the right hand; pluck out the right eye; at every point where self may exhibit itself, meet it promptly—crucify it!—keep it crushed, and you will begin to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. How blessed, when every thought is brought into captivity to the obedience of Christ! What serenity, what peace, we enjoy! Our will gone, and Jesus' spirit pervading the whole being. Blessed state! this ever be mine. I will now conclude this division in the words of the great Teacher: "When thine eye is single, thy whole body also is full of light."—Luke 11:34. See also Matt. 6:22, 23.

The fourth class are they, who, counting the cost at first, resolutely set out, and continue firm and consistent to the end. These are, emphatically, the good ground hearers; having heard the word, they keep it, and bring forth fruit with patience. (Luke 8:15.) These are men of prayer, men whose delight is in the law of the Lord; they abide in Christ; they become strong and settled; their mind's effort is to comprehend the breadth, and length, and depth, and height of Divine love, and grace, and knowledge. From these the Lord withhold no good thing; they advance from strength to strength, until they appear in his glorious presence. If to try them, the star of their hope seems hidden from view for a while, (as the intent observer of a particular star in the visible heaven will mark its place, though itself obscured by a cloud, and steadfastly keep his eye there, till it appears again), so will the devoted and constant child of God keep his eye of faith in the well-known direction of the Morning Star of his soul's hope, though intervening clouds obscure it. He discerns it still, though appearing less bright. And does it seem now almost, yea, totally hidden? Thou knowest it is still there, Christian, though it veils itself awhile. Keep thine eye fixed! Now see! it glimmers—it brightens—anon it breaks forth, radiant, and lovely as before! O yes, faithful one, thine is the light of life! it shall conduct thee to joy, to glory, to eternal salvation.

Reader, are you walking in darkness, or in the light of life? If in darkness, you are not following Christ. Oh! it is late in the day to be in doubt about our standing before God. If you realize not that you are in the light, at your soul's peril stay no lon-

ger in this unsatisfactory state. The night is far spent, the day is at hand. Cast off the works of darkness, and put on the armor of light. The whole armor is needed, for the time is perilous. Awake to righteousness, and sin not; for to the shame of some it may be said, ye have not the knowledge of God! Evils are multiplying, dangers are increasing, the conflict between the powers of darkness and the King of saints is hastening. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand," &c.—Eph. 6:10-20. Now or never, reader!

Light of life! still cheer us with thy heavenly beams, as we journey through the wilderness. Thy brightness gladdens us as we pass through the dark valley, or pursue our way over the rugged mountains. Pity our weakness, smile on our labors, refresh us with thy rays, guide us to the end, and receive us to thy dwelling-place.

H. HEYES.

Christian Experience.

NO. 11.

Being justified freely by His grace, the believer has peace with God through our Lord Jesus Christ. No sooner does his faith take hold upon the precious promises, then the merits of Christ avail much for him—he experiences the saving efficacy of the all-atoning blood, and is cleansed therewith from all unrighteousness. No spot of sin remains upon his conscience; it has been purged from dead works, that he might serve the true and living God. The body of sin is destroyed, not weakened, or maimed, as very many teach at the present day: the old man is put off with his deeds, and the new man Christ Jesus is put on. Old things are done away, and all things are become new. From being carnally-minded, he has become spiritually-minded, which is life and peace. From being earthly, sensual, and devilish, he has become heavenly, holy, Christ-like. His affections are no longer on things below, but strongly tend upward, where his treasure is. All the fruits of the Spirit have a place in his heart. He is sealed with the Holy Spirit of promise, which is the earnest of his future inheritance. Many mistake the earnest for the inheritance. They imagine that the blessings enjoyed by the Christian here, are his inheritance; but not so,—it is only the pledge thereof,—the bond for the deed. The justified soul is permitted to have sweet communion with God. His fellowship is with the Father, and with his Son Jesus Christ. He who was once afar off by wicked works, has been brought nigh by the blood of Jesus Christ. He dwells in the secret place of the Most High, and abides under the shadow of the Almighty. I might dwell more fully on the exalted position into which the believer is brought, but let this suffice. Reader, is this your position to-day? I do not ask if this has once been your position; but is it now, at this hour? If you ever were justified, the state of mind described was yours. If you are now justified, it is yours to-day. There is no standard of acceptance below it. The Christian's experience admits of advancement, but not retrograding. Past repentance, past submission, past appropriating faith, will avail nothing with God, except to enhance our guilt, unless we are now living in the exercise of entire consecration, and saving faith in Christ; and if we are thus living, we shall not be dead formalists, but full of faith and the Holy Ghost, full of zeal and energy for the Lord. In a word, we shall be "living epistles, written by the Spirit of the living God, known and read of all men." We shall not excuse ourselves from laboring in God's cause, because we have but one talent, or two. No, no; such will be our love to him, that we shall delight to do whatever he requires according to the ability which he hath given unto us. But we will return to the young convert, who is now just prepared to run with patience the race set before him, and this brings us to our fourth proposition, viz.,

Growing in Grace.—The Christian does not, at the beginning of his course, receive all of heaven's blessings; God does not impart to him all his choice gifts at first. What he has received is much, it is true, and yet it is little compared with what is in reserve for him, if he but follow on to know the Lord. True, his cup is full, but it is small, and capable of great expansion. The young convert loves the Lord with all his heart, soul, might, mind, and strength; but he may love him more as his knowledge of God and divine things increases, his capacity to love will increase in proportion; therefore it may very properly be said, that he loves more, because he is more capable of loving. Very many deny that the individual loves God with all the heart when first freely justified by his grace; they suppose that another work has to be effected in the heart of the individual, to enable him thus to love, which they term a second blessing, holiness, perfect sanctification, or perfect love. I search the sacred oracles in vain to find such a doctrine, and am constrained to believe, that it has no existence, except in men-made creeds. Many whom I have asked if they loved God supremely, have replied that they did not,—that they did not profess to be sanctified. Others, of whom I have inquired, if they were in perfect submission to the whole will of God, have answered in a similar manner, as though God had a standard of Christianity below his requirements; but it was better, more safe, and would render the individual more happy to come up to the more elevated standard. "It is a very excellent thing, and all Christians ought to be pressing toward the mark for the prize of their high calling," which, they say, is holiness. But when God says, "Thou shalt love the Lord with all thy heart," will he justify us if we do not do it? Nay, verily. True it is, that the graces of the Spirit are, comparatively speaking, weak in the heart of the young convert; because their knowledge of the Divine Being, his attributes, character, &c., are very limited. As it has been remarked by a certain writer, our love will be in proportion to our knowledge and faith. With an

increase of faith and love, there will be a proportionate increase of every other fruit of the Spirit. They will be in us and abound, causing us to be neither barren nor unfruitful in the work of the Lord. "Grow in grace," is the imperative command. No one can continue in a state of justification without growing in grace. The Christian's course is compared to a "way," which implies progression. It is also compared to a race: "Let us run with patience the race set before us," &c. Now, those who run in a race, do not halt by the way, but run every moment, and their success depends on their alacrity. The apostle says, "So run, that ye may obtain." But the question arises, How shall I grow in grace? The answer is, "As ye received the Lord Jesus, so walk in him." "Whereunto ye have obtained, walk by the same rule, and mind the same thing." How clear and forcible is the rule here laid down. Every experienced individual knows that it was by submitting himself without reserve to God, and receiving Christ as a present Saviour, that they were justified. The consecration then made of all to God must be perpetuated, and the faith then exercised must be continued. They must, moment by moment, receive Christ as a present Saviour. If any obstacles arise in the way of thus relying upon Jesus, they must be removed by submission, and submission implies, or is another word for obedience. Just so long as the individual lives obedient to God, just so long will it be perfectly easy to exercise appropriating faith,—easy to say, God is my Father, Jesus is my Saviour, the Holy Spirit is my Comforter. A great many complain of their unbelief;—they say it is exceeding hard for them to believe. They had better complain of their unsubmitive heart, if they complain at all; but it would be far better to remove the hindrance, by obeying God. You never hear the obedient child of God say it is hard for him to believe, and claim the fulfillment of God's promises. He knows that they belong to him,—that he has a claim upon them, being the character to whom they were given, and that therefore he has a right to claim their fulfillment. The Christian needs them all; and it is very important that he plead those promises often before his Heavenly Father, affixing to them the all-prevailing name of Jesus, without which they are valueless, as our own name is worthless at the banking-house of heaven. I allude here to the promises relating to the present life, the fulfillment of which is essential to a growth in grace. "Herein is my Father glorified, that ye bring forth much fruit." Ask and receive, that your joy may be full. We must be filled with the Spirit, if we would glorify our Heavenly Father, who giveth liberally, and upbraideth not. M. D. WELLCOME.

Camp-Meeting at Bergen Neck, N. J.

DEAR BRO. HIMES:—Our camp-meeting terminated on Saturday, the 9th inst. Bro. Robinson, Hale, Litch, Jones, Fassett, Mills, and Killip (from Liverpool), were present, whose apostolical discourses and excellent conduct, aided by the prayers and good conduct of all present, under God, triumphantly sustained our position in relation to the blessed hope.

There was a much larger attendance throughout than was anticipated, and I think great good was accomplished. A solemn weight seemed to rest on all hearts during the public efforts of the brethren, and the people listened with great attention to the sublime truths presented, and appeared to gather much real profit. At the close of the discourses, quite a number of small tracts were distributed, which were seized with avidity, and many requests made for more. Indeed, so great was the interest manifested after it became known that we had proposed to adjourn, and such were the regrets of all, that it was determined to retain our beloved Bro. Robinson, and continue the preaching during the Sabbath.

The people retired quietly and peacefully, as usual, and nothing occurred to break the calm stillness of the evening, save the rustling of the wind among the trees, the distant sound of the boatman's oar, (for our camp was located upon the margin of the river,) or the voice of earnest prayer, ascending from some little group, claiming the blessing of their Father, and a continuation of his watchful care, while they gathered strength from repose. O, how sweet, thus to resign oneself into the arms of a gracious God! Then indeed the weary may rest in peace, and the soul enjoy repose, such as is sought for by all, but found only by the faithful believer in Christ. After listening for a moment, I stepped forth from my tent, in order to speak to the watch, and see that all was secure for the night. All was calm, the queen of night, arrayed in silvery brightness, cast her pale beams athwart our camp, as she traversed her pathway of cloud. The dome of heaven,—nature's temple—the temple of her Lord—was above and around me, in comparison with which the far-famed dome of St. Peter sinks into the shade. The latter is adorned by artistic niches, filled by cold, stony saints; the former is adorned with heaven-formed orbits, filled with glittering gems—bright starry worlds, which hold their vigils while mortals sleep.

We commenced our services on Sabbath morning by a general prayer-meeting, in a tent prepared for the purpose, and few I think will ever forget that time of love, that season of refreshing grace. One man, a canal boatman, fell upon his knees, and trembling from head to foot, began to confess his sins and backslidings, with tearful eyes besought our prayers, and then himself called upon the name of the Lord. Would that others might, like him, return to their Father's house, for there is yet room and forgiveness, there is yet bread enough, and to spare. Many doubting, trusting, trembling, hoping, yet sincere disciples, will remember the "dew of Hermon," which descended in that prayerful hour.

Our meetings during the day were large and attentive, and a brother informed me that some Catholics were persuaded, I trust, to become wholly Christians,

and to wait for the Son of God from heaven. At the close of the afternoon service, Bro. Robinson baptized five willing souls in the name of the Lord. More are waiting, and still there is room. May God crown these efforts with abundant success, and grant a rich harvest of souls, so that, after many days, we may find the bread that was here cast upon the waters.

Our thanks are due to Bro. Salter for his kind attention to our wants, &c. Since our meeting, he has met with a melancholy loss, by the death of one of his sons. May God sanctify the affliction to the good of the living.

F. GUNNER.

New York, Sept. 16th, 1848.

Letter from Father Miller.

BRO. HIMES:—I herewith send you a letter which father wrote with his own hand, without being aided (his sight being so much affected) to see a word of it after it was written.

W. S. M.

DEAR BRO. HIMES:—Permit me to write a few words, although you may not be able to read them. Yet it may fill up a lonesome hour or two of many a wearisome day, to think I have indited some of my thoughts to my old brother traveller.

It would indeed be a sad and melancholy time with me, were it not for the "blessed hope" of soon seeing Jesus. In this I flatter myself that I cannot be mistaken. And although my natural vision is dark, yet my mind's vision is lit up with a bright and glorious prospect of the future. When I hear of the noise and commotions among the nations; when I have notice of the changes in the old nations of the earth, and the breaking away from antiquated customs and prejudices; when I learn of the risings of men, and of the struggle that is going on between the three grand divisions of the political world, one of which has, for many ages, had the dominion of the world, and each in its turn, I am reminded of the three unclean spirits in Rev. 16:13. These unclean spirits are not living, or personal agents, but principles, or the spirit which actuates the three great powers of the earth, each of which, in its turn, has had the ascendancy in the world. The three spirits are said to proceed from the mouth of the dragon, from the mouth of the beast, and from the mouth of the false prophet. The dragon is, in my humble opinion, the representative of despotic, or arbitrary power, however or wherever exercised; even by the subjugation of our fellow creatures to slavery. The beast I understand to be the representative of what are termed limited or legislative monarchies and republics, which enslave the minds of men by the popular voice. The false prophet personates all ecclesiastical bodies which make men bigots, and enslave the souls of men. In one or other of these classes every worldly man's spirit is engaged; and that these three principles are now struggling for the universal supremacy, is not to be doubted. This is, according to the Scriptures, to be the last struggle, the last great battle of the world. Then will come the final contest, and Christ will put all his enemies under his feet. Each of these three great powers will have its specious and plausible arrangements, so as to deceive, if possible, the very elect. They will form Satan's last sermon, which, like his first, will prove a lie,—for God has not spoken it. Each party is promising its votaries a glorious victory, and a millennium suited to their desires. Despotism promises the world universal peace, whenever the world shall be subject to the will of one man. The advocates of popular liberty anticipate peace, as soon as the whole world shall be republicanized. And the various religious sects promise the world a millennium, as soon as it is converted, each one looking on it as essential that its tenets be embraced. It is thus that the three spirits will deceive the whole world. I think all must agree that the struggle has commenced for the mastery; and we all know and believe that victory will terminate on the side of the Lord of hosts, and that Jesus will then establish his kingdom on the earth, under the whole heaven, and all dominions shall serve and obey him.

I hope that none who are looking for Christ will be deceived, and aid or assist these unclean spirits in their work of gathering the whole world to their final and fatal overthrow and destruction. Beware, my brethren, how you follow either of these spirits, for they are unclean. You may not be tempted to follow the despotic and slavery party, and yet be caught by the cry of free soil, free speech, and free press. Be on your guard against every effort to draw off your mind from the coming of Christ; resist every plea, no matter how plausible it may appear, to induce you to step aside. Remember that you are strangers, seeking a better country. And I pray God that you may be preserved blameless to his coming.

Yours in hope,

WM. MILLER.

Low Hampton (N. Y.), Sept. 14th, 1848.

Letter from Bro. John Smith.

BRO. HIMES:—I send you the enclosed by Bro. Weetsee for the support of the "Herald." I still feel an interest in its success, because it advocates those great and important truths relative to the second advent of the Saviour, which I have been a believer in for more than fifty years; truths which the great body of the professed church of Christ seem to have lost sight of. Although we have been disappointed as to the time of the advent of the Saviour, yet my faith is not shaken as to the event itself. In fact, the things that have transpired within a few months past are a striking evidence to me of the fulfilment of the Scriptures, and that the day is fast approaching when the Man of Sin shall be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

I have been generally satisfied with the course you

have pursued as to the "Advent Herald" of late; although, in time past, I thought you published too many controversial pieces, to the exclusion of that which might have been profitable and comforting to those that love the Saviour, and are looking for his appearing. There has been a great deal said and written on the sleep of the saints, and the destruction of the wicked, which, it appears to me, has darkened counsel by words without knowledge, instead of taking the plain and simple statements of the Saviour on those subjects. Some have written and spoken on those points, as if our acceptance with God depended on our looking at those questions as they do. But I am very glad that you have dropped the discussion of them, and now publish that which will be more profitable to your readers.

I feel to sympathize with you in your afflictions, and I pray that God would restore you to health, that you may be made useful in his blessed cause, and to feel that your afflictions are among the "all things" that work together for good to those who love God, and are the called according to his purpose; and that these light afflictions are but for a moment, and they will work for you a far more exceeding and eternal weight of glory; for whom the Lord loveth he chasteneth, and every son whom he receiveth he scourgeth; and if we are without chastisement, whereof all are partakers, then are we bastards, and not sons.

My daily prayer is, that God would send forth more faithful laborers into his vineyard, to gather in the elect from the four corners of the earth, for the Saviour says, that the gospel of the kingdom must be preached in all the world for a witness, and then cometh the end. May we all be prepared for his coming and kingdom, and be admitted into his presence, where there is fulness of joy, and at his right hand, where there are pleasures for evermore. Yours, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

Cincinnati (O.), Aug. 22d, 1848.

NOTE.—We are much gratified to hear from our old friend. Notwithstanding our trials, we rejoice in all our labors and sacrifices. May God keep us all in the faith, till the crown of glory is given.

In relation to those questions which our brother regrets have been made so prominent, we would say, it is no fault of ours that they have been made so; we have done nothing but what we were compelled to do. Those are questions on which there is an honest difference of opinion, and we proscribe no one for his views of them. We feel that we have enough to do in attending to our appropriate work.

Letter from Bro. P. B. Morgan.

DEAR BRO. HIMES:—Allow me to say to the friends East who may be interested to hear from me, that I am now at Rochester, where I have been for a few days past, enjoying one of the most interesting meetings, I think, that I ever attended. I find here many excellent brethren, who are firmly looking for the appearing of the Lord.

The tent-meeting here, thus far, has been well attended most of the time. The discourses of the brethren have been of the most edifying and comforting character; especially those of Bro. Weetsee, who to-day leaves for the East. Last evening, Bro. W. addressed the congregation on the subject of the sounding of the three angels. (Rev. 14:6.) He took the ground that the second angel had commenced his flight, and that there remained only the third angel to finish his work. Bro. W. said further, (or rather intimated,) that he believed we were rapidly advancing towards the time, when he thought we should be compelled, by "the beast," or civil rulers, either to receive his mark, or suffer the penalty. Said he, "I speak of this, that you may be prepared, should you live to see the time, for prison, or whatever else may be the penalty; anything rather than the penalty which Jehovah will inflict upon those who should receive the mark of the beast;" or, in other words, mingle, or identify themselves with the beast, or civil rulers, or the mark of his image, i. e., organized societies.

I have visited New Milford and Bethel, Ct., where I found the brethren in a pretty good condition, especially in the latter place. From thence (by way of New York, where I was rejoiced to meet with some I had seen before, and to become acquainted with others,) I visited Albany, Troy, Schenectady, Cherry Valley, Cooperstown, Utica, Syracuse, and Rochester. I am not sorry I came West, although I have passed through trials such as I never before experienced. They will work for my good. I do not know what portion of the field I shall occupy; but the harvest is plenteous, and the laborers are few. May the Lord direct us all, and keep us unspotted from the world, that we receive not the mark of the beast, or his image.

Rochester (N. Y.), Aug. 12th, 1848.

Letter from Bro. R. E. Ladd.

DEAR BRO. HIMES:—I have never seen the time, since the glorious doctrine of the Advent of Christ, and the resurrection of those who sleep in Jesus, first saluted my ears, and sanctified my heart, that these truths are so precious to me as they are at the present time. They are meat and drink to me while on the lonely pilgrimage through the damps and darkness of this ruined earth. How any person claiming connection with Jesus, can talk about the lovely, beautiful, charming, as pertaining to earth under the curse, is strange to me; for whatever is lovely and beautiful is in such close connection with "everything that defileth," that its attraction ceases as soon as it is beheld. My soul desires to behold the transcendent beauty of Eden restored, with Jesus, who will

create all things new, at the head, and conducting the restitution of all things spoken of by patriarchs, prophets, and seers; and until that time, my eyes shall never be charmed with the attempts of those who would be friends of Jesus, and with patches and panaceas endeavor to cure the physical and moral evils which exist in the earth. I believe our feelings are in sympathy with prophets and apostles, with holy men of old and martyrs, while we watch, wait, and expect a universal moral and physical change, wrought by the power and agency of God himself, and while we see the mighty movements among the nations of earth, especially of those nations which are most noted in the Scriptures of truth, and to confirm us in our hopes just at the present time. We have every reason for rejoicing that our redemption draweth nigh. The world seems to me like a field of grain ripening for the harvest. Wicked men and seducers wax worse and worse, apostacies from God and truth seem to be multiplying, and Christianity sits very lightly upon those who profess it, and can be laid off or put on, as interest or convenience may suggest. How deplorable to the heart of the genuine saint of God to behold these things, which could not be endured but for the encouraging assurance, that this very state of things is but the prelude to those bright and glorious days, when the "righteous shall shine forth in the kingdom of their Father." Nothing can ever satisfy my weary, longing heart but the brightness of his coming.—"Then shall I be satisfied when I awake in thy likeness." Until that time, my brother, I wish to be recognized only as a "companion of all them that fear" God; a servant of the "church of Christ, which he purchased with his own blood;" an associate of the poor and friendless outcasts of society for their faith's sake, if need be. I trust I shall be found acting in harmony with those who cherish truth and obedience to command above every other interest or object of pursuit.

Conway (Mass.), Sept. 14th, 1848.

Letter from Bro. S. Bradford.

DEAR BRO. HIMES:—I have read Bro. Needham's letter, published in the "Herald" of the 2d instant, which he calls a review of mine; and have again looked over mine, which he says has caused grief to him, and some others, to find, if possible, the cause of complaint. But I cannot for the life of me see what he has therein found to grieve him, or to justify him in preaching such a sermon, from such a text. And I cannot account for the liberty which he has taken, on any other ground than the lamentable fact, that even Christians cannot, in these times, be satisfied in taking the Bible as it reads, for doctrine, reproof, and correction in righteousness.

Bro. N. surely cannot be grieved with what I have said on the point of order, because he rejoices with me, and is laboring to bring about the same thing. My remarks, then, on that point, do not hit him, and therefore he cannot be hurt. Again: Bro. N. has no reason to be aggrieved with what I have said on the point touching the reception of the fundamental principles of the Advent doctrine in the churches, as set forth by the "Herald," and by Bro. Miller, even if he and I do not see alike on that point. I have only expressed an opinion, which has rather been confirmed than weakened by what he has said in his letter of the effects of Bro. Miller's preaching on the so-called Christian community, (as he will have it,) before there was time for an evil spirit to arise to bang the churches, and set the devil at work to stop up their ears, and shut their doors. So far, then, as Bro. N. has stuck to his text, in reviewing my letter, there can be but little, if any, difference of opinion on the things advanced. The rest part of his letter might just as well have grown out of any political discourse, as out of my letter. There is nothing that looks like an apology for the treatment which the Adventists have received from the church in my letter, nor anything pro or con for Adventists to stay in the churches, or to come out of them, or anything touching the subject of close communion. If Bro. N. wishes to know my views on these subjects, he will have to look somewhere else than to my letter, under review, to find them. I think, therefore, if any body has reason to be aggrieved, or to complain, it is myself, that my letter is forced to read so strangely from the letter itself, to prejudice the mind of a brother or sister in the cause, who is not capable of drawing inferences according to the facts in the case.

Yours, truly,

Kingston (Mass.), Sept. 11th, 1848.

NOTE.—From a long acquaintance with Bro. BRADFORD, we are assured that he wrote his letter with the best intentions, with a view to what he considered the best interests of the Advent cause. Bro. NEEDHAM, we know, is also deeply interested in the cause. Bro. B. has been excommunicated from the Baptist church, and knows how to sympathize with all our suffering brethren. His letter was not understood in the light he intended. We trust the letters of both, with the explanation, will do good.

Letter from Bro. I. E. Jones.

The meeting at Bergen Neck was a good one.—The weather was fine, the place elysian, the attendance from the neighborhood good, the preaching excellent, and the order of the meeting undisturbed. In consequence of most of our brethren being journeymen, and unable to get released, together with the fact that the place was but a little distance from the quarantine ground, where there were several cases of yellow fever, the attendance of the brethren was small, but the people on the Neck turned out in good numbers every evening, and listened with an apparent candor and solemnity which I have not witnessed since '43. The evening congregations, in every in-

stance, retired with as much order as is ever witnessed in any congregation in the most quiet country village. There was no fanaticism within, nor rowdiness without, to disturb the solemnity of the occasion; and, at the conclusion of the last service, several of the inhabitants joined together and made arrangements to have Advent preaching in the place. We were favored with the labors of brethren Nimmo, Litch, Hale, Robinson, Fassett, and Mills, all of whom labored like men who felt deeply at heart the great and sublime truths which they proclaimed. Bro. Salter's liberality, as on other occasions, was abundant, and of a ready mind. The day following the meeting (which was held on his ground), he was called to part with a son by death, and yesterday I was informed that he lays dangerously sick with the same disease,—supposed to be either the yellow or ship fever, probably the latter.

Brooklyn, N. Y., Sept. 19, 1848.

Bro. J. LENESTEF writes from Lower Granville (N. S.), under date of Aug. 31st, 1848.

DEAR BRO. HIMES:—We are still endeavoring to hold fast and contend for the faith once delivered to the saints. Since the Conference in May, we have commenced a building for a place of worship, and have it in such a state of forwardness, that we hold our meetings in it on the Sabbath. It seemed desirable that we should have a place of our own for two reasons:—first, because we were denied the privilege of holding our meetings in the meeting-house in this place, and were, therefore, obliged to hold them in a private house, which was very inconvenient, at times, both for the friends who opened their doors to us, and for those who came to hear. Second, because we were under the necessity of paying rent for a place for ourselves to live in, as the brethren were unable to accommodate us with a room; and this was quite a tax. Our little building is so constructed, that a part of it can be occupied by a small family, and the rent will thus be saved to the cause. The erecting of this building has called out much opposition from the enemy; but it has also given a fresh impetus to the cause, which now stands on as good and strong a basis as ever it did. We are determined, by the grace of God, to go on in the way of truth, confident that sooner or later we shall be delivered from every trial and temptation, and received into the kingdom of our Father. Yours, looking for the blessed hope.

Miscellaneous.

"TIME ENOUGH YET."

"There is time enough yet." So say thousands in words, and thousands more by their conduct, who little dream how short is time, and how rapid its flight, and how soon with time will be no longer.—"There is time enough yet," said that young lady awhile ago. The rose bloomed on her cheek. Her eye sparkled with animation. Her countenance beamed with the smiles of affection. Her prospects were bright and sunny. She was admired and loved, as she richly deserved to be, for she was as amiable in mind and manners as she was surpassingly beautiful in person. We saw the rich blood mantle on her cheek, and all the future appeared bright and attractive for coming years. But suddenly the scene changed. The skies were overcast and cloudy.—The rose faded on her cheek. Her eyes were dimmed and sightless. The paleness of death took its seat where but a few days before sat the smiles and loveliness of youth. The shroud, the coffin, and the winding-sheet, told, in affecting tones, how untrue it is that there is time enough yet.

So it was in the case of that young man, in the vigor of life. He thought and said, "There is time enough yet." But in one short hour his life and time with him ended together, to his unspeakable dismay and terror. And, dear reader, are you saying, "There is time enough yet?" It may be that you have none to lose and none to spare. How many illustrations of such a possibility occur every year. Some years since, a clergyman in Maine ascended his pulpit on a certain New Year's Sabbath, and to all appearance was likely to ascend it many years more. But alas! he had entered it for the last time. He arose, he took his text—it was this: "This year thou shalt die." He made a few remarks, turned pale, and sank down in his pulpit a lifeless corpse. His pulpit was his death chamber, and his gown his winding sheet.

"Time enough yet." So you might have thought when, a few years ago, Judge Boling rose to speak in the halls of Congress, that he would rise to make many more speeches. But no, he was making his last speech. "Mr. Speaker," said he, and while addressing the chair, the angel of death touched him, and he fell down a dead man!

"Time enough yet!" Had you seen Colonel Bowie, some eighteen years ago, enter a church in Washington, you would have little thought he entered the church for the last time, but so it was. While the man of God was preaching on the unsearchable riches of Christ, all present heard a groan. It was his last. Colonel Bowie fell upon the floor and immediately expired! His friends gathered around him and carried him out a dead man. "Time enough yet," do you still say! Call to mind, then, those who, within a few days or months past, have been suddenly engulfed in the ocean's waves! Had you been one of the ill-fated passengers on board the Atlantic steamer, would you have been in a state of mind to say, "There is time enough yet?" Count thy minutes, measure thy days, and do with all thy might what thy hands find to do. Time is on the wing; and while thou sleepest he lingers not, and will not wait for thee.—N. Y. Evangelist.

We should never remember the benefits we have conferred, nor forget the favors received.

BUSINESS NOTES.

Local disturbances in the provinces continue to occur, chiefly arising from the extraordinary tax of 4 cents imposed by the Provisional Government.

Italy.—Letters from the head-quarters of Charles Albert, lead us to expect a renewal of hostilities.

disappeared from Cincinnati on the 19th ult., under suspicion of foul play.

singer, 395; J. P. Smith, 404 (sent No. 5 of v1); J. Morse, 404; J. McGinley, 378; C. Pettingell, 389; J. H. Dockman, 378; J. W. Madden (on acc't \$1), 411; E. Crowell, 404; M. H. Stevens, 404; J. Leighton, 412; I. Barnes, 413; M. S. Withington, 411; D. Sarcent, 404; each \$1.—J. Dustin, 408—\$1.50.—M. Jazen, 404; M. Fry, 404; each \$1.—M. W.

404; J. Hemmingsway, 430; Geo. Chisman, 404; C. Tyler, 404; M. W. Larimore, 404; B. F. Carlton, 378—each \$2—N. Austin, 422—\$3.
E. Bellows, 404—\$5.

ADVENT



HERALD

Luke 9:28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. II.

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Promised Joy.

BY JOHN EAST, M. A.

That joy—that joy, is it promised to me?
O, had I the wings of a dove, I would flee,
And never would I slacken or fold my wing,
Till I reached that joy's everlasting spring.
Stay, foolish heart, thy impatience awhile;
The work of faith with hope's visions beguile:
He who would enter the joy of his Lord,
First serves—then, through arduous, expects the reward.
Saviour—dear Saviour! the work is all thine;
Nor less the praise, while the joy shall be mine:
That word, "Good and faithful," belongs but to thee,
Who, sinless to death, wrought obedience for me.

The Mystery of the Gentile Dispensation.

BY RIDLEY H. HERSHELL.

(Concluded.)

This church, this election, therefore, is to reveal to principalities and powers in heavenly places, new discoveries of the manifold wisdom of their Almighty Creator. Had man never fallen, they could not have known the abundant mercy of God; had the restitution immediately followed the fall, they could not have known the manifold power and wisdom by which He can enable a poor fallen mortal to live "as seeing Him who is invisible;" to renounce and deny his natural inclinations, to resist the allurements of present good, and subsist on the hope of things "not seen as yet." But besides the instruction drawn from the individual members of this election, God has revealed a glorious purpose in connexion with the church collectively, which not only now, but "in the ages to come," will "show the exceeding riches of his grace." Eph. 2:7. The mighty God, the Lord of all creation, gave to Adam the lordship of this world, which dominion he forfeited by sin. But the gift has not been recalled from man. Christ, the second Adam, has regained the lost dominion; has formally received the lordship of this earth, although He has not yet been actually installed into the possession of it. "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2:8. "And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him." Dan. 7:14. But is He to reign alone in this kingdom? Are none to share the glory of this sovereignty with Him? Yes; He Himself tells us there are. "I appoint unto you a kingdom, as my Father hath appointed unto me." Luke 22:29. "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High." Dan. 7:27. His church, His chosen people, are "heirs of God, and joint heirs with Christ." Rom. 8:17. "If we suffer, we shall also reign, with Him." 2 Tim. 2:12.

Now, these clear and explicit promises made to the saints of God, that they shall reign, that they shall possess a kingdom, that they are joint heirs with Christ in the possession and administration of that glorious inheritance, of which they have now only an "earnest," until "the redemption of the purchased possession," (Eph. 1:14), these consistent and oft-repeated statements are surely something more than a mere figurative way of saying that the saints are to be happy in a future state. If it be a figure, is there not some reason for the adoption of this figure? Is it not meant to convey an idea something analogous to the expressions made use of? And yet dominion and happi-

ness are by no means so closely allied in this world, as to render the possession of a kingdom a natural mode of simply expressing a happy futurity. Is it not important to inquire into what may be the meaning of the Spirit in constantly adopting this figure?

We find in scripture a wonderful harmony on this subject. The home of man, in his un-fallen state, was this earth; and throughout the Bible we hear of no other home for him in his renovated and resurrection state, than one either on the earth, or at least very near it. The notion of going away to dwell in some distant and unknown region, wherever it may have been obtained, is certainly not derived from the word of God. The testimony invariably borne there is, that the earth is to be cleansed and renewed; and thus rendered a fit habitation for the righteous. Observe the harmony of the following scriptures:—

In the second chapter of Proverbs, the wise man, after warning his son against soul-destroying sins, urges this as the motive. "For the upright shall dwell in the land, (the earth,) and the perfect shall remain in it: but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2:21, 22—"Fret not thyself because of evil doers; for they shall be cut down like the grass. For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37:1, 2, 9-11. "Blessed are the meek," said our Lord, "for they shall inherit the earth." Matt. 5:5. "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:41, 43. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Rev. 11:15. "I John saw the holy city, new Jerusalem, coming down from God out of heaven: *ἐκ τοῦ οὐρανοῦ* (our house which is from heaven, *ἐκ οὐρανοῦ*). And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21:2, 3. "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." Rev. 5:9, 10. "Thy kingdom come, thy will be done on earth as it is in heaven."

What shall we say to this chain of evidence? Shall we insist that the Holy Spirit cannot mean what He says, because *matter* is essentially unholy? Surely, matter was not unholy, when God at the first pronounced it, "very good." Surely it was not unholy in the risen body of our Lord, which Thomas could touch and feel. And surely it will not be unholy, when God, according to His promise, makes "all things new,"—new heavens and a new earth." Why, then, insist, that when the word of God says, *earth*, it always means a certain unknown region, to which we choose to give the name of heaven?

Many pious persons shrink from the notion of the saints returning to this earth, because they associate with it the idea of a return to the low and grovelling pursuits of this present life. But our Lord answers this objection: "They which shall be accounted worthy to obtain that world, (*αἰῶνος, age, dispensation*), and the resurrection from the dead, (*ἐκ νεκρῶν, out of, or from among the dead, i. e., the*

first resurrection,) are equal unto the angels, and are the children of God, being the children of the resurrection." Luke 20:35, 36. Earthly cares, and relationships, and affections, they return not again to engage in; they return to reign with Christ. We ought not to reject what is revealed, because a great many details have not been revealed. A glorious vision was given to John of "the New Jerusalem," or abode of the risen saints; but its precise locality, whether upon earth, or above the earth, is not stated. Yet we learn that it is in close connexion with the earth; because "the nations of them that are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it." Rev. 21:24.

This earth has been rightly called a revolted province of God's empire. The eternal Son of God has, by a wonderful work of redemption, gained back this revolted province, and claims it as His peculiar kingdom. But its inhabitants are still in a state of rebellion against the Divine laws: "We see not yet all things put under" Christ. Wickedness still prevails; the earth is still under the curse; war, and famine, and pestilence, the prevalence of sickness, sorrow, and death, still attest that "the throne of God and of the Lamb," is not yet set up therein. The sure word of promise tells us, however, that God "hath appointed a day, in the which He will judge the world in righteousness by that man whom he hath ordained." Acts 17:31. But while "a king shall reign in righteousness," it is also decreed that "princes shall rule in judgment." Isa. 32:1. And who are these princes that shall share with the true Melchizedek, the "King of righteousness," and "priest upon His throne," the government and dominion of a regenerated world? Are they angels and archangels,—the highest of those unfallen intelligences "who excel in strength," who have ever done "His commandments, hearkening unto the voice of His word?" No: the glorious riches of the mystery of this present dispensation, consists in this: That out of those very rebels and enemies, God is, by His almighty power and love, training "a royal priesthood" to share in the honors of His Son's kingdom; out of these weak and fallen sinners, these "babes and sucklings," has He "ordained strength because of His enemies, that He might still the enemy and the avenger." Ps. 8:2. The enemy who sought to mar the work of creation, who apparently succeeded in marrying it, (I may add, who *has* married it, if it is never again to be "very good,") shall be foiled by his own weapons—shall be bruised under the feet of those whom he thought to enslave, through the glorious redemption wrought by Him, who "was made a little lower than the angels for the suffering of death," "that through death he might destroy him that had the power of death, that is, the devil." Heb. 2:9, 14. If it were a mighty work of omnipotence, out of stones to raise up children to Abraham, surely it is a yet more glorious work of love to raise up children of God from among rebellious sinners: to adopt them into the royal family of heaven—to make them "heirs of God, and joint heirs with Christ!" Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" "Now are we the sons of God; and it doth not yet appear what we shall be." 1 John 3:1, 2. "The manifestation of the sons of God," is an event yet future, for which the creation waiteth with "earnest expectation." As Jesus was openly declared to be the Son of God, by his resurrection from the dead, (Rom. 1:4), so our manifestation as sons of God shall be when we are raised from the dead, and thus shown to be "the children of the resurrection." Luke 20:

36. Christ assumes not the government of His kingdom, until those He has ordained to share it with Him, are all trained and prepared for that glorious work, by which, throughout "the ages to come," they will show forth the exceeding riches of the grace of God. For this period "the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:22, 23. Then the earth, that was cursed for man's sake, is delivered from the curse, through "the second man, the Lord from heaven." 1 Cor. 15:47. "And there shall be no more curse; but the throne of God and of the Lamb shall be in it." Rev. 22:3. Then shall all these glorious predictions which the prophets connected with the advent of the Redeemer, be fulfilled; man shall glorify God instead of dishonoring him; the will of God shall be done on earth as it is in the heavens. From the throne of God and of the Lamb a healing power shall go forth to all the nations; and in the administration of this "health and cure," the glorified saints, the church, the bride of Christ, shall share with her King and Lord. Then shall the "good matter touching the King," indited by the heart of the royal Psalmist (Ps. 45) receive its accomplishment; the time shall then come "when the saints possess the kingdom;" and shall reign with Christ over a renovated and a happy world.

And this scriptural view of the future, is what some men call a low and carnal idea of the blessedness the saints are to enjoy hereafter! Is it a carnal notion of happiness to say, that we shall not only be "ever with the Lord," but that we shall be ever associated with Him in the glorious work of executing those purposes of mercy, that are yet in store for a fallen, a sinful, a miserable world? Do we now rejoice in spirit with Christ when one sinner is brought to repentance; and shall it not be infinite joy to us to exult with Him over whole nations brought to bow the knee to Him? If we now rejoice in being fellow-workers with Him in bringing "one of a city, and two of a family" out of darkness into His marvellous light, and from the power of Satan, into His kingdom, what will it be to co-operate with Him in bringing a world into loving subjection to Him! Surely with such a prospect before us, each one of us may say with Paul: "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Rom. 8:13. Shall we say that a definite object like that of reigning with Christ and sharing with Him in those pleasures of which we have a slight foretaste here, when our fellow-sinners are brought to the knowledge of God, is less influential, as a "hope set before us," than the notion of "a lofty, aerial region, where the inmates float in ether, or are mysteriously suspended upon nothing;—where every vestige of materialism is done away, and nothing left but certain unearthly scenes, that have no power of allurements, and certain unearthly ecstasies with which it is felt impossible to sympathize?"—*Chalmers*. I believe it is the universal testimony of all who entertain the expectation, that "looking for that blessed hope, even the glorious appearing of the great God, and our Saviour Jesus Christ," (Tit. 2:13), is a motive to self-denial, to renunciation of the allurements of this present evil world, to devotedness to the service of God, the mighty power of which they never could have conceived without having experienced it. It is indeed a faith which "overcomes the world." We walk as strangers and pilgrims upon earth during this dispensation, in which it is under the do-

minion of him who is called "the prince of this world;" because "our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20, 21.

This glorious work of God, in calling out and educating the partners of Christ's throne and kingdom, I conceive to be the mystery that was revealed to Paul: a work which now makes known the manifold wisdom of God unto the principalities and powers in heavenly places; and which, in "the ages to come," will manifest to them the riches of His grace. Before concluding this brief and imperfect sketch of a glorious subject, I must state, that though there is a sense in which the Gentile dispensation is new, yet it is, in reality, only a prolongation of that dispensation of election which subsists from the fall of man to the second coming of Christ. Those who "saw the promises afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth," (Heb. 11:13), "the church in the wilderness," (Acts 7:38), form a portion of the one true church or election, that is, the "bride, the Lamb's wife." That which was *new* in the Gentile dispensation, was its interpolation, if I may so call it, between the Jewish dispensation and that universal dispensation announced by all the prophets as following the advent of the Redeemer; and the "glory of this mystery," is the high and blessed destination of this church, or election, in the ages to come, "which in other ages was not made known unto the sons of men." This is "the hidden wisdom, which God ordained before the world unto our glory;" (1 Cor. 2:7); "the revelation of the mystery which was kept secret since the world began;" (Rom. 16:25); "even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints." Col. 1:26. In the contemplation of this "exceeding weight of glory," which our kinsman Redeemer has wrought out of the ruins of the fall, may we not justly exclaim: "O, the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!—For of him, and through him, and to him, are all things: to whom be glory forever. Amen." Rom. 11:33, 36.

Ancient Heresies.

A careful examination of the early heresies by which the Church was disturbed, will show that their leading principles were derived from some of the ancient systems of heathen philosophy. It will not be necessary in this article to trace the analogies to which I allude, as the fact is generally admitted by ecclesiastical writers. It is more important, however, to observe, that while the authorities of the Church were able to throw off the absurd theories derived from different systems of heathen philosophy, the *spirit* of those systems, and practices originating in principles embodied in them, were constantly spreading in the Church, and assuming the character of superior sanctity.—Such was the *self-mortification* which very early began to appear among the *ascetics* of the anti-Nicene ages. No one who reads the accounts of the mental abstractions, the abandonment of social intercourse, and the severe self-inflicted tortures, which formed parts of the Oriental superstition, can fail to discover in them a strong resemblance to the hermitages, the voluntary privations of the ordinary comforts of life, the monastic orders, and finally, the celibacy, which obtained in the early ages of the Church. And as these were posterior to the pagan systems to which I have alluded, their parentage is easily determined.

The reader who is disposed to investigate this subject, may consult Taylor's *Ancient Christianity*, Douglass' *Errors of Religion*, Medhurst's *China*, Duff's *India*, Dowling's *History of Romanism*, book 2, chaps. 1, 2, 4, 6; Mosheim's *Ecclesiastical History*, vol. 1, pp. 157, 158, 159, 160, 161, &c.

From these and other authorities which might be cited, it appears that while the eastern and western systems of heathen philosophy furnished the elements of all the early heresies of the Christian Church, and while that Church threw off the grosser parts of the theories of those systems, the spirit and essence of them became absorbed by the Church, and gave rise to those peculiar institutions which now distinguish the Church of Rome, and for the authority of which she depends on the very persons who

adopted them from the absurd systems of heathen mythology and philosophy.

Bower's *History of the Popes*, Dowling's *History of Romanism*, and other popular works on the same subject, will show the progress of the Apostasy, and the building up of the tremendous system which now claims universal supremacy, and is putting forth its gigantic powers, especially in these United States, to establish a controlling influence, which recognizes no participation on the part of any other organization even in the very name of the Church of Christ.

It is a remarkable fact, that as the corruptions of the visible Church increased, and the present system of Romanism advanced to its maturity, the Bible gradually retired from circulation among the people. And it is equally remarkable, that as the Bible ceased to enlighten the public mind, and as Romanism advanced to its meridian of power and glory, general science sunk into obscurity. Even Roman literature was nearly lost. Its system of civil jurisprudence became obsolete. And Europe sunk into a state of semi-barbarism. Knight-errantry, and chivalry, and judicial combats—for the settlement of questions of right of property—and other absurd tests, which were dignified with the title of the "Judgment of God," took the place of reason and justice.

"The person accused," says Robertson, in his *Charles V.*, vol. 1, p. 40, "in order to prove his innocence, submitted to trial, in certain cases, either by plunging his arms in boiling water, or by lifting a red hot iron with his naked hand, or by walking barefoot over burning ploughshares, or by other experiments equally perilous and formidable. On other occasions he challenged his accusers to fight him in single combat. All these various forms of trial were conducted with many devout ceremonies; the ministers of religion were employed, the Almighty was called upon to interpose for the manifestation of guilt, and for the protection of innocence; and whoever escaped unhurt, or came off victorious, was declared to be acquitted by the judgment of God."

The mode of deciding controversies by combat superceded all others. It was considered "as one of the happiest efforts of wise policy; and as soon as it was introduced, all the forms of trial by fire or water, and other superstitious experiments, fell into disuse, or were employed only in controversies between persons of inferior rank. As it was the privilege of a gentleman to claim the trial by combat, it was quickly authorized all over Europe, and received in every country. Not only questions concerning uncertain or contested facts, but general and abstract points in law, were determined by the issue of a combat; and the latter was deemed a method of discovering truth more liberal, as well as more satisfactory, than by investigation and argument. Not only might parties, whose minds were exasperated by the eagerness and the hostility of opposition, defy their antagonist, and require him to make good his charge, or prove his innocence with his sword; but witnesses, who had no interest in the issue of the question, though called to declare the truth by laws which ought to have afforded them protection, were equally exposed to the danger of a challenge, and equally bound to assert the veracity of their evidence by dint of arms. To complete the absurdity of this military jurisprudence, even the character of a Judge was not sacred from its violence. Any one of the parties might interrupt a Judge when about to deliver his opinion; might accuse him of iniquity and corruption, in the most reproachful terms, and throwing down his gauntlet, might challenge him to defend his integrity in the field; nor could he, without infamy, refuse to accept the defiance, or decline to enter the lists against such an adversary.

"Thus the form of trial by combat, like other abuses, spread gradually, and extended to all persons and almost to all cases. Ecclesiastics, women, minors, superannuated and infirm persons, who could not with decency or justice be compelled to take arms, or to maintain their own cause, were obliged to produce champions, who offered from affection, or were engaged by rewards, to fight their battles."—*Id.*, pp. 41, 42.

The same writer remarks, that instances of this barbarous custom "occur as late as the 16th century, in the history both of France and England."—*Id.*, p. 45.

While having another object in view in making these extracts, I have extended them into more minute detail, in order to call the attention of the reader to an inquiry, how far the principles of those dark ages have exploded by the progress of the Reformation. We see evident traces of them in the existing "code of

honor." We perceive them occasionally obtruded even into the halls of our national legislature. And we see them prominently standing out in all the horrors of their naked deformity, in the present mode of settling national disputes! When will the progress of Christianity and civilization put an end to this monstrous system?

It will not militate against the objects for which these sketches are written, that the civilized parts of Europe had been overrun by the barbarous nation of the North. The Church to which I have my eye, had embraced the maxims of the military Empire of Rome, on the accession of Constantine. But this conformity to the ungodly world did not save either the Church or the State, with which she had become allied, from this terrible calamity. And this fact should serve as a warning example in confutation of the arguments now frequently employed to prove the necessity of such conformity.

But while the secular power of Rome sunk beneath the weight of this overwhelming eruption, the Church in its uninterrupted succession still conformed to the existing state of society. It took in the barbarous tribes of the North, which overran the fairest portions of Europe, and added their barbarism to its other corruptions—retaining through all, its claim to infallibility. *Itself*, with all this mass of ignorance and corruption, was its own standard, both of authority and perfection.

But still, even in the midst of this mental and moral darkness, there were some redeeming principles at work in society; and God did not leave himself without witnesses, even in the periods of the deepest gloom. Some writers have pointed out a sect which arose about the middle of the third century, under the influence of Novatian. It was branded as a heresy. And even Mosheim condemns it. But it has been argued by other writers, that as it confessed that the Novatians did not corrupt the doctrines of Christianity, but only resisted the easy conformity to the world, which was then sweeping over the visible Church, they are to be regarded as witnesses for the truth. The principal question involved in controversy related to the reception into the Church of persons who had lapsed from it. In those times of revolution and misrule in government, persecution frequently occurred. And persons not sincere in their profession, or well established in it, would, in such times abandon the Church. And on the removal of the persecution, they frequently wished to return. The popular feeling was in favor of making such re-admissions very easy. This the Novatians opposed. They formed a distinct organization. And so fully did they repudiate the popular Church, that they would not receive any person into their communion without being re-baptized.

They became very numerous—flourished till the 5th century—and as some writers affirm, when they disappeared under one name, the existence of the sect was continued under another—until they appeared in the character of the Waldenses, who are regarded as the pioneers of the Reformation.

It will not be in accordance with the objects of this article to go into the history of the Reformation; nor would the limits to which we are confined admit of such a design. Suffice it to say, that one leading object of the early Reformers was to bring the Bible into use among the people. Among these, John Wickliff holds a distinguished place. He was born in the year 1324. And after a series of interesting events, and through much persecution, he published an English translation of the Bible in the year 1380.

Some partial translations had been made before. But it is said that this was the first English translation of the entire Bible ever published.

Wickliff died on the 31st of December, 1384. In 1415, the Council of Constance "solemnly condemned him as a heretic, and ordered the removal of his bones far from the burial of any Church." "In 1428, Richard Fleming, Bishop of Lincoln, was commanded by Pope Martin V. to execute the decree, which he accordingly did. The bones of Wickliff were dug up and burned, and his ashes were cast into a stream which flows by Lutesworth."—[Introduction to the English Hexapla.]

Thus while the Bible was the root and spring of the Reformation—while its absence from common circulation was connected with the moral darkness which hung over the middle ages—so the Church of Rome manifested the most deadly hostility to its restoration to the people, through every stage of the Reformation. As the bones of Wickliff, the first translator of

the entire Bible into English, were dug up and burned, 44 years after his death, by the hands of a Bishop, and under the orders of a Pope, and in conformity to the decree of the Council of Constance—so Tindal, for the same cause—the translation of the Scriptures—suffered martyrdom in September, 1536. Haxapla, p. 63.

Tindal was cotemporary with Luther, who was born the 10th of November, 1483, and died in February, 1546. When he began to shake the Papal empire, he took his stand on "the Bible, and the Bible alone," and proclaimed in the most unequivocal terms the right of private judgment. These were the leading characters of the great Reformation.

If the Reformers and their successors have differed in their opinions, while in the exercise of the right of private judgment, and while professedly resting those opinions on the Scriptures, it is no more than has happened in the Church of Rome itself. Its clergy, its papers, and its councils, have differed in a great variety of cases, and on questions of great importance. Spiritual despotism, therefore, cannot secure uniformity of opinion, by banishing the Scriptures from the hand of the people, or by crushing the right of private judgment. Nor could it give any security whatever against error, even if uniformity of opinion could be obtained; that is, conformity of opinion to the dictation of the ruling authority.

But there is on the other hand, a redeeming position which was taken by the great Reformers. Let Christians take the Bible, and the Bible alone, as their common standard of belief and moral conduct—let them exercise the right of private judgment upon its teachings, according to the legitimate laws of the language, and the analogy of all its parts—and let them seek for the wisdom which is from above, to enlighten their understandings, and free them from the influence of prejudice, and the control of conventional errors—and there will be an approximation of persons so disposed, and so engaged, to one common ground of truth and fellowship.—*Pittsburgh Chris. Adv.*

The Blind Preacher.

It was Sunday as I passed through the county of Orange, that my eye was caught by a cluster of horses tied near a ruinous old wooden house, in the forest, near the road-side. Having frequently seen such objects before through these states, I had no difficulty in understanding that this was a place of religious worship.

Devotion alone should have stopped me, to join in the duties of the congregation; but I must confess, the curiosity to hear what the preacher of such a wilderness could say, was not the least of my motives.

On entering, I was struck with his paternal appearance. He was a tall and spare old man; his head, which was covered with a light linen cap, his shrivelled hands, and his voice, were all shaking under the influence of a palsy, and in a few moments I ascertained that he was blind.

The first emotions which touched the breast were those of mingled pity and veneration.—But oh! sacred God how soon were my feelings changed! the lips of Plato were never more worthy of a prognostic swarm of bees, than were the lips of this holy man! It was the day of the sacrament, and his subject of course the passion of the Saviour. I had heard the subject handled a thousand times; I had thought it exhausted long ago. Little did I suppose that in the wild woods of America I was to meet with a man whose eloquence would give this subject a new and more sublime pathos, than I had ever before witnessed.

As he descended from the pulpit to distribute the mystic symbols, there was a peculiar, a more than human solemnity in his air and manner, which made my blood run cold, and my whole frame shiver.

He then drew a picture of the sufferings of our Saviour—his trial before Pilate—his ascent up to Calvary—his crucifixion and death.

I knew the whole history, but never until then had I heard the circumstances so selected, so arranged, so colored! it was all new, and I seemed to have heard it for the first time in my life. His voice trembled in every syllable, and every heart in the assembly trembled in unison. His peculiar phrase had that force of description, that the original scene appeared to be at that moment acting before our eyes. We saw the faces of the Jews; the staring, frightful distortions of their malice and rage. We saw the buffet; my soul burned with the flame of indignation, and my hands involuntarily clenched. But when he came to touch on the patience, the forgiving meekness of our Saviour,

which he drew to the life, his sightless eyes were streaming to heaven, his voice breathing to God, in soft and gentle prayer for pardon on his enemies—"Father, forgive them, for they know not what they do,"—the voice of the preacher, which had all along faltered, grew fainter, until his utterance being entirely obstructed by the force of his feelings, he raised his handkerchief to his eyes, and burst out into a loud and irrepressible flood of grief. The effort is inconceivable. The whole house resounded with the mingled groans and sobs and shrieks of the whole congregation.

It was a long time before the tumult had subsided, so far as to permit him to proceed. Indeed, judging by the usual but fallacious standard of my own weakness, I began to be very uneasy for the situation of the preacher; for I could not conceive how he would be able to let the audience down from the height to which he had wound them, without impairing the solemnity and dignity of the subject, or, perhaps, shocking them with the abruptness of the fall.—But no; the descent was as beautiful and sublime as the elevation had been rapid and enthusiastic.

The first sentence with which he broke the awful silence was a quotation from Rousseau, "Socrates died like a philosopher, but Jesus Christ like a God!"

I despair of giving you any idea of the effect produced by this short sentence, unless you could perfectly conceive the whole manner of the man, as well as the peculiar crisis in the discourse. Never before did I understand what Demosthenes meant by laying such a stress on delivery.

You are to bring before you the venerable figure of the preacher, his blindness constantly recalling to your recollection old Homer, Ossian, and Milton, associating with his slow, solemn, well-accented enunciation, and his voice affecting melody, you are to remember the pith of the passion and enthusiasm to which the congregation were raised, and then the few minutes of portentous death-like silence which reigned throughout the whole house; the preacher removes the handkerchief from his aged face, (even wet from the recent torrent of tears) slowly stretches forth the palsied hand which holds it, begins the sentence—"Socrates died like a philosopher;" then pausing, raising the other hand, pressing them both together with warmth and energy to his breast, lifting his sightless eyes to heaven, and pouring his whole soul in his tremulous voice: "but Jesus Christ died like a God!" If he had in truth been an angel of light, the effect could scarcely have been more divine.

Whatever I had been able to conceive of the sublimity of Massillon, or the force of Bourdaloue, it had fallen far short of the power which I felt at the delivery of the simple sentence.—The blood which had just before rushed violently to my brain, and in the violence and agony of my feelings, had held my whole system in suspense, now run back into my heart with a kind of sensation which I cannot describe—a kind of shuddering horror!

The paroxysm of the blinded pity and indignation to which I had been transported, subsided into the deepest abasement, humility, and adoration. I had just been lacerated and dissolved by sympathy for a Saviour, as a fellow creature, but now, with fear and trembling, I adore him as a God!—*Wm. Wirt.*

The Glory of the Church

NOT A CHARACTERISTIC OF THIS DISPENSATION.

1. The first passage which I shall bring forward is Matt. 9:15: "The days will come when the Bridegroom shall be taken from them, and then shall they fast." This exhibits the feature of the present dispensation, that of mourning in the absence of the Bridegroom. Whether we regard it as spoken of the disciples alone, or of the Church in after ages, the point on which the argument turns is, that the absence of the Bridegroom is the cause of sadness of spirit to His people.

2. Again, take the parable of the tares. Matt. 13. What is the description given of the Church of Christ until the "end of the world?" Is it a scene, bright, happy, unchecked? No! The tares and wheat are mingled together, springing up, growing, seeding together, until the consummation of the age, when the Son of Man sends his angels to discern and separate between the righteous and the wicked.—"Let both grow together until the harvest—the harvest is the end of the world. As, therefore, the tares are gathered and burned in the fire, so shall it be also in the end of the world."

3. The same inference is to be gathered from

the parable of the virgins, with this difference. be it remarked, that the whole force of the exhortation to *watch*, turns upon the fact that there will be slumberers in the Church until the very moment when the Redeemer comes. Five of the virgins are foolish; they sleep with the others until the cry is made, "Behold, the Bridegroom cometh." They are roused by that unexpected summons, but they cannot comply with it, for their lamps are gone out.

4. We turn to our Lord's description of the state of the world in "the days of the Son of Man." Luke 17. Two leaves from the world's early history he selects, and draws a parallel between them and the events of the latter times, previous to his second coming. And thus, as it was in the days of Noah and Lot, so shall it be in His day.

There is no rest for the redeemed hinted at here, before His appearing. There is no drying up of the restless waters of human passion and carnality for the dove of Christ's presence to alight and pluck the olive branch, the symbol of peace already realized, and the token of his speedy return.

5. No less significant is the epilogue which our Lord attaches in the form of a query to the parable of the unjust judge, (Luke 18): "When the Son of Man cometh, shall he find faith on the earth?" This, I think, we must take as equivalent to a negation. He will not find faith on the earth. And the connection which links it with the preceding observations seems to be that it is an answer to a supposed question—naturally arising out of the parable.—God will avenge his own elect speedily. This is the moral drawn from the story. Well, then, may we not expect a period of happiness and tranquility to succeed these crushing judgments upon God's enemies? The answer is put interrogatively. No! Nevertheless, *plen aera*, after all, Christ will not find faith on the earth when he comes.

6. But of our Saviour's discourses the most remarkable on this topic, as it is the most confirmatory of the view I advocate, is the double prophecy contained in Matt. 24. For I suppose that there are few now who adopt Hammond's interpretation of the chapter, as referring wholly to the destruction of Jerusalem.

Note, then, these signs of the times. The prevalence of false Christs and false prophets showing great signs and wonders, not the persuasive eloquence of truthful preachers of the gospel diffusing gladness over every heart, to herald his approach. And these succeeded, immediately, with no interval of quiet between, by commotions and upheavings of the kingdoms of the world—the sun darkened, the moon not giving her light, the stars falling, the powers of heaven shaken—and then, *tote*, appears the sign of the Son of Man. And then, *tote*—mark the repetition of the word—all the tribes of the earth mourn, and they see the Son of Man coming in the clouds of heaven. Surely an unprejudiced reader, without any preconceived notions on the subject, with no system to arrange, and no theory to support, would fail to catch the idea, floating on the surface of this divine record, of glory and rest in Zion, for a term of years before the appearance of the Redeemer.

It is the Church militant, not

"Quiescent on the floods that show
Her beauteous form reflected clear below;"

nor triumphant with all enemies subdued, which the whole tenor of the prophecy holds up before our eyes in the latest of the latter days.

I. The teaching of the apostles runs parallel with these views of my subject.

1. There is an incidental proof in St. Peter's discourse at the Porch of Solomon's Temple. He there says that the heavens must receive Christ until the times of *restitution* of all things, which, as Bonar (Horatius) remarks in bringing forward the passage itself in support of the pre-millennial Advent, is never used verbally; for the noun occurs nowhere else in Scripture for *fulfilling*, but invariably *restoring* all things, bringing them back again to their former state. (Landmarks of Prophecy, 117.) Of course I do not lay much stress upon this passage, because it is not *contradictory* to the idea of glory awaiting the Church previous to the advent. It is only inconsistent with a perfect blessedness, such as existed before the fall. God's people might anticipate many inferior degrees of glory before he came, and yet confess that they looked for him to restore all things.

But, as a subsidiary argument, buttressing up the many more positive declarations to the same effect elsewhere, it must not be passed over in silence as without force.

2. St. Paul's argument (Rom. 11.) although

it is designed to illustrate a different subject, touches upon the point in question.

3. I think we may deduce the same inference from the Apostle's prophecy to the Thesalonians of the revelation of the Man of sin.—Whatever development of Satanic agency that may be, it is to be existing on the earth at the time of Christ's coming, and to be uprooted and destroyed by him. Just when it has reached the height of its daring, and the lurid blaze of this Lucifer has flashed, with all its intense and hideous brilliancy, before the eyes of men, the glory of Christ will overpower it, and consume him with the brightness of His coming.

It was then a secret leaven of adulterous principles, undermining the foundation of the faith; it would be at last an open and avowed enemy rising up with horrid blasphemy against God and his saints, and assailing all that was pure and holy and of good report. "The mystery of iniquity doth already work. * * * And then shall that wicked one be revealed, whom the Lord shall consume with the spirit of His mouth." The supposition of an interval of rest is negated by the express words of the Apostle.

4. From the book of the Revelation, intricate as is confessed to be the system of prophecy which is there unfolded, we must select another proof of our hypothesis. The judgment which annihilates the mystical Babylon is described in the 18th chapter. And immediately upon this follows the rejoicing of God's servants that the marriage of the Lamb is come, and the opening of the vision of the Conqueror riding upon his white horse. I take it for granted that this is a symbolic representation of Christ at his second coming, and we have, then, no traces of tereine felicity in which God's people rest from their labors, and watch for the rising of this bright oriental star of salvation and glory before he appears.

Such, then, are some of the proofs selected from the New Testament Scriptures in support of the negative proposition with which I set out. I have forbore to extract any from the Old Testament, though they are abundant and convincing, lest I should be met with the objection on the threshold, that these prophecies do not apply to the period in question, the interval between the first and second advent of our Lord. But let those which have been adduced be fairly considered, and the conclusion must force itself upon the mind, that we do wrong in anticipating now the Church's triumph. Let them be taken as a whole, each supplying the other's deficiency, and building up a cumulative argument; just as the miracles and prophecies, connected together as one great whole, prove the Divinity of the Redeemer; and a calm and dispassionate reasoner will look upon the point as proved to a very great degree of moral probability.

I should be overstepping the limits of my paper were I to proceed with the objections which are urged against this view, but I trust in a future communication to do so. Having first endeavored to uprear and support the fabric on a basis of positive proof, we may then discuss the objection against its soundness and stability as they arise.—*London Chris. Obs.*

He Careth for Thee.

In one of his admirable practical essays, which have been so extensively published and read, Dr. Alexander thus exhorts the Christian "to trust in the Lord:"—

"Cast thy burden on the Lord, and he will sustain it." As his providence extends to all events, so that not a hair of our heads can perish without his permission, we may trust all our interests confidently in his hands. And we may ask him for whatever we need. If he sees that what we ask will not be for the best, he will withhold it from us, in kindness and in mercy. And who would have it otherwise? And he would have his people so trust in him, as to be free from corroding anxiety. He, therefore, says: "Take no thought for tomorrow; that is, be not solicitous about the future. Do your duty, and then, without care, leave the event to God. We have, therefore, this precept: 'Be careful for nothing, but by prayer and supplication, with thanksgiving, let your requests be made known unto God.'

"Prayer, then, may be said to be the breath of the devout Christian. He can no more live, spiritually, without prayer, than, bodily, without breathing. There is another reason why prayer may be called the breath of the soul; our natural breathing is sensibly and sometimes strongly affected by intense desires of the mind. This fact is often referred to in the Psalms. 'As the heart panteth after the water-brooks, so

panteth my soul after thee, O God.' Not only is panting a natural expression of strong desire, but deep groaning also, when the spirit is overwhelmed with a weight of sorrow. Therefore, when the Spirit helpeth our infirmities, and teaches us what to pray for, by convincing us of our wants, the expression is often not in words, but in 'groanings which cannot be uttered.'

"A devotional spirit is a spirit of prayer and supplications. The devout man 'prays without ceasing;' prays everywhere, holding up holy hands; prays for all classes of men, for kings, and all that are in authority—for all ministers of the gospel, that they may open their mouth boldly, to make known the mystery of the gospel—and for all believers, that they may increase more and more in brotherly love, and in every virtue and grace."

A Bruised Reed.

Of frail and weak man what fitter emblem can be devised than a reed? It is hollow within—he, by nature, is empty, and void of all inward grace. It can become a pipe to sound, or a cane to write with—he is fitted with a tongue to utter, and a hand to write his Maker's praise. It is dry and unfruitful, though planted by the river-side—he is dry, and unfruitful in good works, though continually watered with God's mercies. It is ever wagging and shaking itself—he is in himself a changeable and unstable creature. It yields to the least puff of wind, and is blown down with the blast—man is so feeble, that he is moved by the least temptations; and if it grow more violent, he is bowed down by it, and bruised. If the reed be a proper emblem of man, how fit an emblem is a bruised reed of a Christian! "In the world," said Christ, "ye shall have tribulation;" or, as it might be more literally rendered, *bruising*—that is, grievances, or pressures—some inward, some outward, some in the body, some in the soul, some from the yoke of persecution, some from the burden of sin, some from the weight of God's judgment. But the fairest and ripest grapes are *pressed*, that they may yield their sweetest juice—the honeycombs are pressed and bruised, to obtain from them the thickest honey—the ripe and full ears are smitten and bruised with the flail, to beat the corn out of them; and then the corn is bruised and ground, to make flour. When the hottest spices are bruised and brayed in the mortar, they yield a most fragrant smell; and a box of ointment after that it is broken, sweetly perfumeth the whole room—even so those prayers and meditations are most fervent and fragrant to Almighty God, which rise from a bruised spirit, a broken and contrite heart. It is the misery of earthly happiness, that it dulls and deadens the spirit of zeal and devotion; and it is a kind of happiness which misery bringeth, that quickens us, and makes us seek diligently after God.

Romance of Insurrection.

The death of Laroche, editor of the *Pere Duchesne*, and President of the most revolutionary club in Paris, is a sad blow to the ultra-democrats, as it is well known that he was the head of the party, and the most active planner of the insurrection. The circumstances of his death are as romantic as those connected with that of any hero of ancient ballad. He was one of the handsomest men in Paris, and seems to have possessed, in an eminent degree, the art of captivating all who approached him. He was well known in the Boulevard des Italiens, where he might be seen every evening in kid gloves and varnished boots, smoking his scented cigar upon the *chaussée*, opposite Tortoni's. He was always accompanied by a young lad of about fifteen, to whom he seemed much attached, and who is reported to be a founding adopted by him. The same boy, attired, like Laroche, in a blouse and casquette, was seen during the fight combatting, without a moment's respite, at his side, following him wherever he went, leading his gun, and frequently standing before him when he paused to give orders. Laroche fell at the very moment when the National Guard took the barricade, and the insurgents fled to intrench themselves behind another one raised at a short distance. But Laroche's companion fled not; he remained with his hand locked in that of the dead man, and gazing in speechless agony upon the gaping wound in his side from which the life-blood oozed away. He spoke not; he moved not when the surgeons came to transport the dead and relieve the wounded. It required almost superhuman force to tear his

hand from that of the corpse. He was taken, still apparently in a state of unconsciousness, to a neighboring house, where he died, without having uttered a word or tasted food of any kind since the event which seems to have separated the soul from the body long before death.—*London Atlas.*



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, OCTOBER 7, 1895.

Parable of the Leaven Hid in Meal.

"Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."—Matt. 13:33.

No text of Scripture more frequently serves as a basis for a discourse in which the conversion of the world is assumed, than the passage quoted above. It has been our fortune to hear unnumbered sermons from this scripture; and we have never listened to one of these without more or less mental pain. We have been pained, not because the preacher taught the conversion of all the world; for if that were practicable, and sustained by God's promise, no one could more heartily rejoice in the prospect than we. But if God has assured us the reverse of this, we should no more dare hold out the illusive hope to a world fast hastening to perdition, than we should to tell sinners that all men would finally be saved, or that the time would come when none would suffer in eternal sorrow. Our pain has, therefore, been in view of the delusive hope which Christians, by the presentation of this assumption, may be led to cherish, and the violence which such an assumption does to the other scriptures.

The evil of this hope we have felt in our own case. Instructed from infancy in the principles of the strictest sect of our religion, our earliest recollection is connected with a settled belief, that a millennial period of universal holiness on earth was fast approximating. We recollect the existence of doubts as to its nearness, but none as to its ultimate transpiration. And we can well remember, that among our earliest reflections on the necessity of a preparation for the judgment, we weighed the probabilities of our living till the Millennium should be ushered in, feeling fully assured, that should our life be spared till its glorious morn, that we, without any effort of our own, should be changed by its transforming power, and numbered with the holy inhabitants of the earth. The evidence of its nearness, therefore, ever served as an inducement to put off personal preparation till its arrival. And we shall never forget, on that account, the joy with which we heard an aged clergyman, long since gathered to his fathers, whose locks had been exposed to the chills of ninety winters, nearly twenty-five years ago, announce, during the progress of a glorious revival, that the Millennium had actually commenced, and that he had lived to see its dawn. The response of our young heart was the thought, that then our safety was effected—If unscriptural, it is a most delusive hope. Its promulgation paralyzes Christian effort; for if the world is to be converted at a given time; it will be, with or without man's agency in the business.

The most painful thought, however, consists in the consideration, that such a deduction is a wresting of Scripture, is giving to it a sense not in accordance with the mind of the Spirit. We know how strong the belief of the world's conversion is in the minds of its advocates. We well recollect how strongly we were wedded to it. And had we not given the question a thorough re-examination, we should have remained wedded to it to this day. We listened to several of Mr. MILLER'S lectures with perfect indifference, so firmly persuaded were we that the millennial glory must be realized before the consummation. When he spoke of the personal coming of CHRIST, the resurrection of the body, the end of the world, the judgment, and the residence of saints on the new earth; when he showed the fulfillment of the visions of DANIEL in the history of the four monarchies, and gave the proof that days in prophecy are symbolic of years, we had nothing to dissent from; for in all those things had we been instructed, from our youth up, as he presented them. But when he came to the nature

of the Millennium, showed that it must be subsequent to the advent of CHRIST, to the resurrection of the just, to the purification of the globe by fire, and demonstrated that till those events righteousness and wickedness would be mingled in this world's history, we saw that his arguments were worthy of consideration—that the question of the world's conversion needed a re-examination. We went into the work of re-examination; and, as if scales had fallen from our eyes, the Bible presented an entirely new aspect. Till then we had read it as parts; but now it seemed a unit, like links in a chain, united in one, from which no part could be taken without affecting the whole.

We suppose that those who have never examined the question, are in the situation that we were,—ignorant of the harmony and weight of evidence against their view. We now never hear the world's conversion deduced from this text without feeling that the preacher has not duly considered the context, and that he does not apply the figures of this parable in harmony with the application which the SAVIOUR has himself made of the other parables in the same chapter.

Taking this parable alone independent of any other scripture, we freely admit that, at first view, it seemingly teaches the doctrine so often preached from it. But a moment's consideration will show that such an application is at variance with all Biblical laws of symbolical interpretation. Because the leaven hid in three measures of meal leavens the whole, it is argued that the whole world will be converted. Thus the three measures of meal are made to symbolize the world, the particles of meal the inhabitants, the leaven the gospel, and the woman the Spirit of God. To the first two we take exceptions. It is unprecedented for three to be made to represent one, in a single illustration. If there were three world's to be evangelized, or if the earth was divided into three universally admitted divisions, it might be symbolized by three measures of meal. As it is, it cannot be.—Again: the particles of meal cannot symbolize the inhabitants; because all those particles were leavened, and such construction would teach the salvation of all the inhabitants of earth who should live after the leaven was hid in it, and that would carry us back to the days of ABEL, and teach universal salvation. But the greater part of the race has perished, which would require that the particles of meal should have been continually taken from, and added to, till finally what remained was fully leavened! This with one measure of meal, might have taught the world's conversion. But it was not thus symbolized.

As we said before, in a single illustration three is never used to symbolize one. A unit may symbolize a unit; but a plurality in the symbol must denote a plurality in the things symbolized. It is not always necessary that the number of the symbols must correspond with the number of things symbolized; for a limited number may be used to denote an indefinite number, but never a single object. In the parable of the ten virgins, (Matt. 25:1-3,) in definite numbers are symbolized by definite ones—an indefinite number of righteous persons being symbolized by five wise virgins, and an indefinite number of wicked by five foolish virgins. We therefore understand that the measures of meal, in which the leaven was hid, symbolize individual persons in which the gospel takes effect—those in whose hearts the Spirit effectually plants, or hides, shuts up the word of the kingdom. In such hearts it takes root, and brings forth fruit unto life eternal life. They are the good soil, which yields an hundred fold. As the leaven effectually leavens the entire measure of meal, so the word of the kingdom, implanted in such hearts, becomes like fire shut up in their bones, until the whole man is sanctified, and the body, soul, and spirit is devoted to the service of God. The growth of grace in such hearts is aptly illustrated by a parable of the SAVIOUR on another occasion, (Mark 4:24,) when the seed is cast into the ground, the word of the kingdom is hid in the heart, it takes root, and bringeth forth fruit, presenting "first the blade, then the ear, after that the full corn in the ear," after which follows the harvest.

That this view gives the true import of the parable is evident, from its being the only one which harmonizes with the parables in the context. This is one of a series of parables which the SAVIOUR spake by the sea of Galilee, he sitting in a ship, and great multitudes standing on the shore, by the sea.

1. The first he uttered was that of a husbandman sowing seeds, some of which fell by the way-side, and were devoured by the fowls; some falling on stony places, where there was little earth, came up in a short time, but for want of a deep soil, were withered by the sun; some falling among thorns, sprang up, but were choked; while others, falling on good

ground, brought forth fruit in abundance. This parable the SAVIOUR himself explains. By the explanation of the soil and the seed received, we learn that the seed sown is the word of the kingdom. The sower, we learn by another parable, is the Son of Man, who dispenses the word. The different kinds of soil are the different classes of hearers in the world, some of whom hear the word of the kingdom, but not understanding it, the wicked one catcheth away the word from his heart, as the fowls devour seed that falls by the way-side. Another class, when they hear the word of the kingdom, with joy receive it, but having no root in themselves, fall away, when tribulation, or persecution ariseth,—as plants, springing up in a shallow soil, are wilted by the meridian sun. Another class hear the word of the kingdom, but are unfruitful because of the cares of the world, and the deceitfulness of riches, which choke the word, as thorns choke and make unfruitful the seed which may fall and spring up among them. But another class of hearers hear the word, and understand it. These are the measures of meal in which the leaven is hidden, and which become thoroughly leavened, and bring forth much fruit. This parable makes no provision for all kinds of soil producing an abundance of fruit, as it should do to harmonize with the interpretation given by post-millennialists to the parable of the leaven hid in meal. It presents all kinds of hearers, and shows that only a portion of them will be thoroughly leavened—even such as have a soil sufficiently deep for the leaven of the gospel to be effectually hidden in it.

2. "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence, then, hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou, then, that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

This parable is also explained by the SAVIOUR; and the reader is requested to note how distinctly each part is explained. Says the SAVIOUR: "He that soweth the good seed is the Son of Man; the field," in which seed is sown, "is the world;" (κοινωνος, the habitable globe); "the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world;" (αιωνος, age, period, or dispensation); "and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world:" (αιωνος, age); "the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

Here the SAVIOUR expressly declares, that till the end of the world, or present age, the wheat and tares, the children of the kingdom, and those of the wicked one, are to grow together; and that the time when the righteous shall shine forth as the sun in the kingdom of their Father is to be after the end of this world, when the wicked, all who offend, or do iniquity, are to be gathered out of the earth, and cast into a furnace of fire, where is wailing and gnashing of teeth. There is, consequently, before the harvest, the end of this world, to be no period when the tares will cease growing with the wheat, when the righteous will be free from the filthy conversation of the wicked. Sound Biblical interpretation will not permit a mere inference drawn from one parable, to contradict the positive declarations of the SAVIOUR in another, spoken on the same occasion.

3. "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field; which is indeed the least of all seeds; but when it is grown, it is the greatest among herbs, and cometh a tree, so that the birds of the air come and lodge in the branches thereof."

This parable is left unexplained by the SAVIOUR. It speaks of the kingdom when it is very small, and when it is a mighty tree. In this there is nothing in-

consistent with the previous parable: nothing is said of the periods of time when it is symbolized by the seed, or when by the tree. We know, however, by Dan. 2:35, 45, that till the destruction of the monarchies of earth, at the end of this world, the kingdom is symbolized by a stone, that smites the image, breaks it in pieces like the chaff of the summer threshing-floor, which is blown away by the wind, and no place found for it; then the stone becomes a mountain, and fills the whole earth. This is defined by DANIEL to symbolize a kingdom, which will be set up by the God of heaven, which will dash in pieces, consume, and succeed all human governments, will fill the whole earth, and stand forever. This harmonizes with the mustard tree. The kingdom of heaven, till the harvest—the end of the world—is like seed sown in the field. When the wicked are gathered from the earth, and cast into the fire, the shining of the righteous as the sun in the kingdom of their Father, is fitly symbolized by the mustard seed grown to a tree, overshadowing all other trees, and furnishing a lodging-place in its branches for the fowls of heaven. This comports with the stone, transformed to a mountain, and filling the whole earth, and which DANIEL assures us is to stand forever,—not for a millennial period.

4. Then the SAVIOUR spake the parable of the text, which we have already considered.

5. "Again," says the SAVIOUR, "the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." This shows how earnestly those who hear the word of the kingdom and understand it, labor to secure the treasure laid up in heaven.

6. Says the SAVIOUR: "Again, the kingdom of heaven is like unto a merchantman seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." Here it is shown, that those who receive the word of the kingdom into good and honest hearts, value it as a pearl, for which all earthly considerations should be sacrificed.

7. "Again," says the SAVIOUR, "the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to the shore, and sat down, and gathered the good into vessels, but cast the bad away." This parable the SAVIOUR explains to symbolize events at the end of this world. He says expressly, "So shall it be at the end of the world (αιωνος—age), the angels shall come forth, and sever the wicked from among the just, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Here we are expressly taught, that till the end of the world the gospel net will continue to catch all kinds of fish, the good and the bad. No period previous to that is specified, when the fishes caught in the net will be all good. They are good and bad, mixed together till the consummation, when the separation is made; the good placed by themselves, the wicked severed from among them, and cast into the fire, where is wailing and gnashing of teeth. Previous to that event, therefore, the whole earth cannot be leavened. It will thus be seen, that with our view of the parables, they all harmonize; but the construction which we oppose of the parable of the leaven, is at variance with the plainest import of the parables of the context.

But, says one, if the world is not to be converted, the church has no duty to perform towards the unconverted. Stop, friend: Has not the SAVIOUR commanded his servants to go into all the world and preach the gospel to every creature? and is the church at liberty to disregard that command? But if the gospel is to be preached in all the world, does it not imply that the world will be converted? By no means. "This gospel of the kingdom shall be preached in all the world as a witness unto all nations," says the SAVIOUR (Matt. 24:14). And what then? Is the world then to be converted? Nay.—"And then shall the end come." It will be preached in all the world as a witness; but while it is a savor of life unto life to those who believe, it will be a savor of death unto death to those who believe not. But do any enquire, What inducement is there to preach the gospel? Is obedience to the command of CHRIST no inducement? Is there none in the hope of saving perishing souls? Is there none in the promise of the SAVIOUR, to be with those who preach the gospel, even till the world shall end? They who turn many to righteousness are to shine as the stars forever and ever.

The plan of God is not to convert the world, but to gather "a great multitude, which no man could number, of all nations, and kindreds, and people, and

“tongues,” (Rev. 7:9,) which are not to include all of, but are to be redeemed “out of every kindred, and tongue, and people, and nation,” (5:9,) a great multitude from all ages and climes, who will be gathered in the resurrection, and restored to the renewed earth. Then will be fulfilled the promise of God to Moses: “As truly as I live, all the earth shall be filled with the glory of the Lord.”—Num. 14:24. “They shall not hurt nor destroy in all my holy mountain,” saith the Lord; “for the earth shall [then] be full of the knowledge of the Lord, as the waters cover the sea.”—Isa. 11:9. Then will our Lord’s prayer be fully answered, the kingdom having come, and the will of God then being done on the earth as it is in heaven. Thus with PETER, after the elements of this earth shall have been dissolved with fire, melted with fervent heat, we look for new heavens and a new earth, wherein dwelleth righteousness—or righteous persons.—2 Pet. 3:13. PETER did not look for righteousness to dwell on the earth in the present dispensation; for he tells us this earth is reserved unto fire against the day of judgment and perdition of ungodly men. PAUL looked not for it; for he assures us that the Man of Sin is to be destroyed by the brightness of CHRIST’s coming.—2 Thess. 2:8. DANIEL looked not for it; for he says: “I beheld, and the same horn made war with the saints, and prevailed against them until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom,” (Dan. 7:21, 22,) which kingdom, he says, (v. 18,) the saints will possess forever, even forever and ever;” when “the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” It follows, then, that the promised glory on earth is not to be a limited period in time, but will be the eternal inheritance of the saints in the new earth, when will be fulfilled all the glory seen by all the prophets; for the heavens must receive CHRIST “until the times of the restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began.”—Acts 3:21.

THE CIRCULATION OF THE “HERALD.”—We are sometimes amused at the efforts some are making to restrict the circulation of the *Herald*. The last motive presented for its discontinuance was by one who has had the last twelve volumes, and still receives it, without having paid anything during the whole time! Passing through a neighboring town week before last, he told our paying subscribers, that if they did not stop the *Herald*, they would go to a place which we supposed he did not recognize in his creed. As he still receives it, we are fearful that by sending it to him longer, we may peril his soul,—provided it is as dangerous for him to receive it as, in his opinion, it is for others. It may be, however, that the *venality* consists, not in taking the *Herald*, but in paying for it; in which case he is guiltless. It is, however, hardly the handsome thing in him to induce those who pay, to discontinue what he has himself had so long without pay.

During the last three months, the most strenuous exertions have been made to cut off our circulation, by enemies within the camp, while our friends have made no particular effort to counteract their exertions. They have succeeded in cutting off a large number from our list; but a kind Providence has so ordered it, that during the same period we have had as many, and a few more, new subscribers than we have lost; so that our list numbers some fifteen more than it did three months since.

We are now approaching a season when, by a little exertion, our friends can greatly increase our list. We now have subscribers in every State in the Union, in both the Canadas, New Brunswick, Nova Scotia, the West Indies, England, Scotland, and Ireland. The *Herald* is read with interest by persons in every denomination of Christians, and by judicious efforts, a knowledge of its contents may be greatly extended, and the truths communicated by it brought to the notice of multitudes, who are now ignorant of the existence of a journal devoted to the promulgation of the evidences of the coming and kingdom of our Lord and Saviour JESUS CHRIST.

TO CORRESPONDENTS.—E. C.—Your remarks are received in all friendship. With those “friends” of whom you speak, whose views on “the Sonship of CHRIST” you think have been assailed “with all the virulence of the most rigid sectarianism,” we have no difficulty. All we have said, or wished to say, was in opposition to those who assume, that, because we do not agree with them in their views of the doc-

trine of life and death, and of the distinctive existence of God, of CHRIST, and of the final distinctive existence of every individual being, as taught by the *Advocate* and the *Harbinger*, therefore we do not believe in their doctrines at all. We hope there is no professed Adventist who is not “scripturally settled” on all these doctrines. We have not waited till these distinguished teachers arose to be thus “settled.” And the contemptible “sectarian” charges which are cast upon us by these assumptions, are pretty well understood. They are only a continuation of what we have had to meet from the beginning. We have been condemned as “being opposed to believers,” to “keeping the commandments,” to “the independence of a Christian,” &c., all along by the same assumptions. It is a bad cause that needs them. But “there must be also heresies (sects)—margin” among you, that they which are approved may be made manifest among you.”

Similar movements in the past have made some things “manifest” that were not at first understood; and what remains will shortly be revealed.

The “hat” evidently belongs to that paper of which you say, that it is “small and coarsely printed;” has such “a scarcity of ideas,” and that you can “read through in fifteen minutes,” and then “be as hungry as when you begin.”

A. P. B.—Your questions have been so frequently answered in the *Herald*, that we do not feel like going over the same ground again at present. We have sent you a copy of Bro. Litch’s work, which may give you the light you need.

“M.”—We never publish anonymous communications.

M. D. W.—Please inform us how many numbers more there are to be.

A Bro. suggests that all editorials in the *Herald* should have the signature of the writer affixed. This would be well if opposing writers waged war in our editorial columns. But it is not so. In whatever appears as editorial, it is the *HERALD* that speaks.—Unity dictates its editorials, opposing sentiments are there unknown. A plurality in unity is as much a unit as a single mind.

BRO. J. W. BONEHAM writes us, that he was to sail from London on the 14th ult., in the ship *Margaret Evans*. We wish him a speedy and prosperous voyage.

It is good to know much, but better to make good use of what we know. In order to judge of another’s feelings, remember your own.

Letter from Bro. J. P. Weethes.

Having returned from the Tent-meeting at Lowell, I shall resume the thread of my narrative.

VISIT TO BOSTON.—In my visit to the city of Boston, I had the privilege of spending two Sabbaths with the brethren, who meet at Chardon-st. Chapel. With Bro. HIMES, I visited many families belonging to that Society, and was much gratified to learn of their piety, and of their zeal and unanimity in the great questions of the Advent near. On these subjects I conversed with them freely, and was heard with interest. I delivered six discourses in the Chapel, to large and attentive auditories. My subjects were from the Apocalypse, and were those connected with the final proclamations of God’s extraordinary ministers to the world, preparatory to the “battle of the great day of God Almighty,” and the establishment of the kingdom of the everlasting age. These subjects elicited some interest, which, I am satisfied, will result in a close and prayerful investigation of those doctrines that are connected with our coming Lord. My visit to Boston was one of great value, at least, to myself, as I there learned the condition of the cause, so dear to me, and became personally acquainted with many lecturers, whose names have long been familiar. Bro. HIMES is pastor of the Chardon-st. Church. His labors with that people are unceasing, and very arduous, yet he cheerfully endures them in view of the reward and the crown, reserved for the lovers of the Redeemer. The brethren of Boston have my gratitude for their kindness, bestowed upon me personally, and my ardent prayers for their future success, and growth “in grace and in the knowledge of the Lord.”

LOWELL TENT-MEETING.—1. Location of the Tent.—The Tent was pitched on an elevated square, out of the heart of the city, yet commanding a pleasant view. The Tent itself was spacious and commodious—admirably adapted to the occasion, and when illuminated, was peculiarly brilliant. It was indeed a lively symbol of that body which God has reared, to scatter the darkness of the age, and prepare a people for their coming King. The entire Tent arrangements were excellent. They did credit to our Lowell brethren, and especially to the untir-

ing energy of the principal director—Elder J. V. HIMES. Throughout the entire meeting, the Tent system was conducted harmoniously.

2. Auditory.—The audiences were generally large, evincing a strong and ardent desire to acquire knowledge on the great subjects connected with the Advent. It was truly an assembly of believers from nearly all the New England States. They met each other with great joy. Their conference meetings were full of interest. We had the privilege of hearing persons of all gifts and qualifications. Their words were from the heart, and were generally effective. Our meetings during the week-days were attended principally by believers. At night many of the citizens of Lowell attended, who had no particular sympathy with our doctrines. On the Sabbaths the congregations were very large, particularly on the last Sabbath, when there were nearly 3000 people present. We judge that the mass of those who attended, came to hear and understand.

3. Order.—The conduct was very praiseworthy, if we except one evening (Monday, Sept. 25th). The city officers, learning the interruption, kindly tendered their services, and the most perfect order reigned from that time to the close of the meeting.

4. MINISTERS.—We were delighted to see the faces of so many of our ministering brethren, especially those whose names have long been familiar to us. We had the privilege, also, of hearing nearly all speak publicly, and were much edified with their remarks. The ministers present were the following, viz.:

1. J. LITCH, of Philadelphia.—He was formerly a minister in the Methodist Episcopal Church. This brother is so well known, by his writings and public services, in the great proclamation, as to need no special description. We would simply state, that he is a cool, deliberate, and forcible reasoner. He is well calculated to fill, with honor, the high station he occupies.

2. A. HALE, of Boston.—A minister from the Methodist Episcopal Church. The name of this brother is familiar to all the Advent believers, by the productions of his pen, and by his lectures. His method of delivery is chaste, deliberate, persuasive, clear, and towards an opponent, sometimes very severe. He is a person of reading, and of general intelligence.

3. L. OSLER, of Salem, Mass.—Was from the Methodist Episcopal Connection, though he did not commence preaching until after embracing the doctrines of the Advent. His reasoning faculties are good, his enunciation distinct, his voice melodious, and his manners urbane. He has the necessary gifts for a popular speaker.

4. E. BURNHAM, of Exeter, N. H.—Came, as a minister, from the Christian Church. His manner of address is his own. It is bold, vigorous, flowing, attractive; regardless of any particular polish, he seizes upon the impressive features of his subject, and carries his audience with him. Nature has done much for him: may grace do more.

5. H. PLUMMER, of Haverhill, Mass.—Was a preacher of the Christian body. His eye is fearless, his countenance bold and commanding. His method of delivery is quite deliberate, producing on the audience the impressions of the deepest sincerity. His voice is powerful, and he may be regarded an excellent natural singer.

6. E. CROWELL, of Bowdoinham, Me.—Formerly a Free Will Baptist minister. There is a degree of suavity in his manner of public address, and is somewhat deliberate. While speaking, there is a smile on his countenance; his articulation is distinct, and we regard him an anxious inquirer after prophetic truth. He seems to have the necessary qualities for an affectionate pastor.

7. S. HEATH, of Lunenburg, Mass.—Was a minister in the Methodist Episcopal Church. His delivery is grave, deliberate; his voice is melodious, and his manners quite pleasing. As a pastor, he would be treated with kindness.

8. D. CHURCHILL, of Lowell, Mass.—Commenced preaching among the believers of the Advent. His manner is vehement, and quite hurried—he has much zeal. When tempered with extensive knowledge, it will make him occupy a prominent position.

9. N. BILLINGS, of Boston, Mass.—Was formerly a member of Dr. BALDWIN’S Church (Baptist). His instructions are clear and practical. He is a man of ardent piety: known as the author and compiler of many pieces of music in the *Millennial Harp*.

10. P. HAWKES, of Lowell, Mass.—Was a Methodist minister for sixteen years. His manner of delivery is distinct and clear; his voice strong and solemn; his piety of a high order. His memory will be cherished with much affection.

11. F. H. BERRICK, of Lowell, Mass.—Came from the Congregational Church. His public address is bold, and earnest. He has been a zealous advocate of the pure doctrines of the Advent near.

12. DR. G. PIERCE, of Lowell, Mass.—Was formerly an acceptable Christian preacher. He is pleasing in his manners, and his mode of delivery is highly entertaining. He is deeply engaged in the cause of the Advent. He has been, and still continues to be, a strong supporter of the doctrines of the near Advent in that city.

13. J. V. HIMES, of Boston, Mass.—Was formerly a preacher of the Christian body. He is too well known to require any particular notice. We merely state, that we think him better qualified to fill the station he occupies, than any other man in the Advent ranks. His method is bold, clear, and very impressive; his manner fearless; in a word, he must be regarded as a perfect commander, such as we should expect God to raise up to fill an important station in one of the last proclamations.

We had also the pleasure of an introduction to Bro. F. G. BROWN, and was highly delighted with his sweetness of manners, and with that deep vein of piety which ran through all his conversation.

We likewise became acquainted with Bro. S. BLISS, who is connected with the *Herald*. Though not a public minister, we regard him as one of the most talented and prominent men in that body who are proclaiming the coming and kingdom of CHRIST.

5. SUBJECT OF THE PUBLIC LECTURES.—Those who lectured, seemed to be aware of their high calling. The evidences of the near advent were dwelt upon by all. They took it for granted that the people came to hear on that question. Foreign questions were not introduced. The state of the dead, and the final condition of the wicked, were not named in the 24 public lectures. The prophecies relative to the near advent were the grand themes. We had the privilege of delivering nine discourses, on the prophetic symbols and their application to the correct reading of the visions of DANIEL and JOHN. Our prominent position was that connected with the 14th and 16th chapters of the Apocalypse. 1. That the age in which we live is an extraordinary age, implying the existence of extraordinary agents. 2. That those agents on the part of SATAN are three, denoting three classes of destructive bodies, who go forth to deceive the “kings of the earth and of the whole world, to gather them to the battle of that great day of God ALMIGHTY.” 3. That to counteract their influence, CHRIST sends forth three extraordinary messengers. (Rev. 14:6-12). 4. That the first angel denotes the body of teachers who have been proclaiming the coming of CHRIST since the French Revolution of 1787 to 1815, and on to the present time.— 5. That the second angel denotes a second body of teachers, who have for the last 20 years been proclaiming the downfall of Babylon, or the Roman hierarchy. 6. That the third angel represents a third class of teachers who will proclaim God’s judgment against the worshippers of civil rulers, the Catholic hierarchy, or who become politically connected with civil rulers, denoted by the wild beast. 7. That the time has come for this last and final body to do its work. The work is short, momentous. Called in the providence of God to engage in this great work, we cannot turn aside to foreign questions. To all such as ask our public opinion of the sleep of the dead—destruction of the wicked—we reply, “We are doing a great work, so that we cannot come down: why should the work cease, whilst we leave it, and come down to you?” Neh. 6:3. The work is momentous, the time short, the world asks information of us on these points, God requires the knowledge at our hand. We must regard all who leave this great primary question, to spend their strength on foreign questions, as apostates from the true and original work.

We should not have given our brief remarks on ministers, had we not regarded that class of persons as the most important of the present age. The names of the signers of the Declaration of Independence are embalm in the memories and affections of all political men. What, then, shall be done with the names of those who, professing to be citizens of the heavenly Jerusalem, have declared their independence of all political associations? We should obey the laws of our rulers, or submit to their penalties, but not take a part as worshippers of any body of civil rulers.

The results of this Tent-meeting will be momentous. The brethren from all sections have been awakened to see that their work is not yet done. May the God of heaven divorce us from all connection with foreign bodies or questions. Amen.

J. P. WEETHES.

Correspondence.

Can War be a Christian Duty?

[We dissent from some of the extreme views in the following article, but have no disposition to argue the question any way. We give it at the request of Bro. WHITE, but hope, when so many conflicting questions are brought up, that he will turn his thoughts and pen to the consideration of the Second Advent, the question for which the *Herald* was started, and for which it is continued, and on which we shall always be happy to receive communications from Bro. WHITE. We feel compelled to dissent most decidedly from any logic which would transform an aggressive war into a defensive one. The late abominable Mexican war presents not the shadow of an argument for such a claim. If brethren wish to discuss these foreign questions, we would prefer them sending their communications to papers which are open to such discussions.]

In my article of July 15th, it was shown that the Bible does not allow the right to use carnal, or injurious weapons, in the act of fighting, in any case whatever. I have found that in some instances, when the advocate for fighting in self-defence cannot support his cause by the law of our Saviour, he will appeal to reason. We shall now look at the subject under this head.

If we may fight in defence, who shall decide when it is a case of that kind? Our Lord does not point out any case of that kind in which we may fight.—The decision, therefore, must be made by men, and by those who may think it best to fight; for, if men are to decide, those interested have the same right that all others have. Now, if it be right to fight in defence, and men are to decide when it is a case of that kind, it follows that, every war since the Saviour was on earth, may have been a righteous war on both sides. In all wars, the opposite parties contend that they fight in self-defence. If we deny their right to decide, we deny the right of all men to decide; and if we do this, how shall we know when it is not our duty to fight? Men are to be their own judges, or they are not; and if not, in vain do they appeal for a decision to our Saviour, for he gives no license to fight in any supposable case whatever. If they are to be their own judges, then it is true that all the wars, in modern times, at least, have been right on both sides. Bonaparte fought in self-defence, and the nations combined together and fought him in their defence. England engaged in war with this country in defence of their claims on the colonies; and this country engaged in war with England to defend their independence. England declared war with China to defend their opium trade, and China engaged in war with England in self-defence. Our country made war upon Mexico in defence of Texas and slavery; and Mexico fought to defend their claims. And so of most all other wars. Let it be shown that men have a right to fight in defence, and that they are to judge whether it is a case of that kind, and it will follow that every man is right. Or, if it can be proved, that in any one case of fighting since Christ was on earth, either party was acting in the service of God, it can by the same argument be proved, that every battle, whether two or more were engaged in it, has been a righteous battle on both sides.

As proof that it is right to fight in self-defence, it is said that God has given to the beasts weapons with which to defend themselves. That God designed, when he gave horns to the ox, he should push with them, is mere assertion; and there is no more reason that the horns were made for that purpose, than that they were made to beautify the animal. All the evidence that can be adduced in favor of the objector is, that the ox uses his horns for defence. But he no more uses them for defence than for offence, nor half as much even; for in nine cases out of ten, perhaps, when an attack is made by these horned animals, there is no resistance made, and of course there is no battle. If, therefore, the argument proves anything for the objector, it proves too much—it proves more than he may be willing to allow; for it proves that God gave horns to the beasts for the purpose of making war upon each other. But, admitting that God gave these things to the beasts for the purpose of fighting; (he gave them for offence as well as defence; for there could be no need of the latter without the former); does it follow that man, in this respect, should be on a level with the beasts? I admit they are, and they contend that they ought to be; yea, more, they say that what is only beastly in the cattle, becomes a Christian duty in man. Reason teaches that God requires man to be above the beasts in the scale of action towards each other, to say nothing of the plain teachings of Jesus Christ.

The least of all objections ever urged against the position I have taken is this: it is said by the advocate for fighting in self-defence, that those who take the opposite view, would themselves fight in some extreme cases. Suppose they would, what then? Suppose the advocate for temperance would get drunk in some cases, and that the anti-slavery man would in some conditions hold slaves; and suppose the advocate for honesty would on some occasions be dishonest, would this be an argument in favor of drunkenness, slavery, and stealing? If the professed follower of Jesus should violate all his teachings, give the lie to his own profession, would that prove we may not follow Christ? If I would fight in any case, it proves nothing for fighting; but it would prove, that, though I might have religion enough to do about right in easy cases, I have not enough to enable me to do right, trusting in God, in extreme cases; that is, not

religion enough to sustain my profession when put to the test. The martyrs had this amount of religion. May the Lord enable us to have the same.

J. S. WHITE.

Christian Experience.

NO. III.

We ought not, on any account, to excuse ourselves from asking, expecting, and receiving all that God has pledged himself to bestow on those who serve him, and seek his blessing. How many deprive themselves of many rich and precious gifts, because they either do not place sufficient value upon them to seek diligently for their bestowment, or deem themselves unworthy, forgetting that it is not on the ground of their merit or demerit that they are given, but for Christ's sake alone, that he might be glorified. The individual that habituates himself to the exercise of unwavering faith in the promises; that seeks as diligently for his daily bread from heaven, as he does for temporal bread, is always the one that labors the most successfully in God's cause. I feel that there is great lack on this point, therefore I would urge it strongly home to the heart of the Christian, as being his duty to receive in his soul the accomplishment of God's precious promises,—the pledges of his love, that he might be enabled, with the strength thus derived, to labor efficiently for the welfare of others. Do not complain, "My leanness, O my leanness," when the table is so bountifully spread with heaven's bounties, and you invited to partake without money and without price. Eat and drink, and let your soul delight itself in fatness. Thank God, there is enough for each, enough for all, and enough for evermore. Giving doth not impoverish our heavenly Father, neither doth withholding enrich him. It is the privilege of the Christian to "rejoice evermore," to be "exceeding joyful," and "filled with comfort," in the midst of all his trials and afflictions. This was the happy state of mind enjoyed by the apostles, and what they enjoyed, it is the privilege of the most humble saint to enjoy also. Very many attach to the term joy a certain ecstatic state of feeling, which causes the individual thus exercised to shout, or in some way to manifest his very joyful state; and he cannot suppose that a person may be joyful, and yet calm and tranquil. But it is so. The apostle speaks of being "sorrowful, yet always rejoicing." And a person may be so afflicted in spirit as to be sorrowful, (there are many things which tend to make the devoted child of God sorrowful,) yet he may at the same time have joy in the Lord, knowing that He doeth all things well.

The Christian, as he goes on from strength to strength, growing in grace, is oftentimes filled with joy unspeakable and full of glory, when he contemplates the riches of Christ, and reflects that the precious blessings he here receives, are but a foretaste, a pledge, or earnest of the vast inheritance of which he is joint-heir with Christ. It is this prize which stimulates him to gird up the loins of his mind, and run with patience the race set before him. He strives not for a corruptible crown, but an incorruptible. He endures hardness as a good soldier, not for a perishable inheritance, but for one that fadeth not away.

O, I love to contemplate the fulness that there is in Christ. There is not a want of our nature but what is met in him. He is an overflowing fountain, an inexhaustible treasure to those who wholly trust in him. Happy, truly happy is that individual who is drawing from this never-failing fount constant supplies, and thus growing in grace.

O, I would, if it were possible, rend away the veil from that professor, who imagines himself justified before God, and yet makes no proficiency in the science of Christianity. It cannot be. There is no such thing as a Christian dwarf. There are babes in Christ; but who ever saw a healthy babe that did not grow? The young convert is compared to a babe, which is to be fed with the sincere milk of the word, that it may grow thereby, and advance from a state of infancy to one where it may become a perfect man or woman in Christ. But some talk and act as though they might be babes always. But it cannot be. He who is not advancing is retrograding. If our first experience was the most valuable we have ever had, we may be assured that we are "fallen from grace." If our faith in God is not stronger to-day, our love to him more ardent, and our knowledge increased, we may know that we have left our first love, and our duty is to repent and do our first works.

Reader, you who profess to believe that Christ is at the door, are you growing in grace? As you approximate nearer and still nearer to the world to come, are you using all diligence to add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance godliness; and to godliness brotherly kindness; and to brotherly kindness charity? For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give due diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. M. D. WELLCOME.

Prophetic Inspiration.

It is a remarkable characteristic of these remarkable times, that while the mysteries of Divine revelation are unfolding, and its unfulfilled predictions are in process of being demonstrably accomplished; that large numbers of professedly Christian people should deny its Divine authority. These observations are not intended to apply to that Herulean scene that overflowed the world, that stopped not to reason, but extinguished Bibles, and capacities, and considera-

tion, all together, and to have found its temporal hope in the transmigration of souls, and in ravishing the lives of others: but to those who profess to have some stamina of their own, and look for a life yet to come.

The first, I believe, who assumed this theory in America, as a sectarian creed, were the Hicksite Quakers. They deny that Christ was more than man, and that the Bible is the word of God. They say Christ was a good and benevolent man; but that all the benefit we can derive from him is through his example. They likewise say that there are many good and just things in the Scriptures, but that it is all merely human, full of errors, and is justly amenable to the corrections of Elias Hicks, or any other man or woman. But it seems this is a great and prevailing sentiment amongst many of the Reformed churches in Europe and America. I understand that there is a sect organized in Prussia, who hesitate whether or not to call themselves by the name of Christ. This, I suppose, is the result of their reasoning: for if the Bible be not the word of God, and if Jesus Christ is not the subject, the object, and the end of all, I know not what his claims can be; they fall indeed amazingly low. We all know what the ancient expectation concerning Christ was; we all know what the New Testament records of him, and what he claimed for himself. Now if all this is not sacredly true, the hitherto worshiped and adored Jesus, must be ranked with false prophets, deceivers, and impostors. For how can we claim anything for one who, being but a man, uniformly claimed and professed to exercise all the attributes and prerogatives of God? And what can we say for those, whether ancient prophets, apostles, or evangelists, who are found to have been false witnesses for God, in testifying for Christ what he was not, what he did not, and what he could not do? But you who believe in Christ, and the record which God has given of him, may confide in better promises, and rest in better conclusions. You know that the word of prophecy concerning Christ, his providence, and his grace, constitutes the world's history,—its alpha and its omega. And you know that Christ of God is made unto you wisdom, righteousness, sanctification, and redemption; who to the Jews was a stumbling-block, and to the Greeks foolishness; but to you Jesus is the power of God and the wisdom of God.

But what does Christ affirm concerning the inspiration of the Scriptures? Does he say we must search the Scriptures, and sift false from true? He says of the books of the Old Testament, that they are the word of God, in contradistinction from the word of men, by which the Jews sought to make it of none effect. And he pledged the honor and veracity of God for all the doctrine and record of his family of apostles and evangelists. Paul says, "All scripture is given by inspiration of God;" and St. John pronounces the Saviour's word on any that shall add thereto, or diminish. These considerations are enough for those who claim to believe; and faith asks no more than is given. And if any desire in a right spirit to know and do the will of the God, he shall know of the doctrine whether it be of God.

But those who receive the written word sometimes differ in their understanding of it, especially in matters of minor importance. This implies no imperfection in the word, but in the receivers of it. A true, a spiritual, and saving knowledge of the Scriptures, is a gift of the Holy Spirit, as much as the Spirit that inspired them. And all who believe to the saving of their souls, however they may differ, or seem to differ, will ascribe their salvation to the same cause, even to Him that loved them, and washed them from their sins in his own blood.

But there is one thing we should never forget in seeking for light and truth, viz., its entire inspiration, and divine infallibility. There is not the least room for any peculiarities, prejudices, or imperfections, in the writers; if there were, its authority and sanction would be lost. The different writers often deal in labored argument, but it is not with each other, about their several messages, but with those to whom their messages were sent. And they in no instance make themselves responsible to the world for a sentence or a word. In reading them, we have not in any case to make any allowance for human infirmity and imperfection, though it is a record of them; and if we fail to apprehend the truth, it will be our own fault.

gratifying to me. It is with the most sincere gratitude that I acknowledge their pecuniary aid, influence, and sympathy, by which I have been able the more easily to discharge the responsible duties of my calling. I can also reflect with pleasure on the fact, that I have studied the good of the cause, and not my own interest, or notoriety. Most gladly would I retire to obscurity, did not the voice of God and the church call so loudly for laborers; and happy am I in obeying the call. Brethren, hold to your integrity a few more days, and we shall get home. O, glorious sound to the weary pilgrim. Yours, in the hope of seeing the King in his glory.

Square Pond (Ct.), Sept. 23d, 1848.

West Stafford Camp-Meeting.

This meeting was well attended by the brethren within a reasonable distance, who, in most cases, were prepared to accommodate themselves in tents. In this particular it was what we intended—a camp-meeting. There were large congregations in attendance, who heard the word with the deepest and most solemn interest. The most sanguine expectations of those who proposed the meeting were met, in respect to the numbers who listened to the reasons of our hope. A good impression has been made on the community around;—we were continually reminded of the rush to hear in days by-gone.

The ministering brethren present manifested the utmost confidence in the doctrine of the Lord's immediate return, and the most decided purpose to advocate it till he comes in glory. There appeared to be harmony and union of purpose among them. And the reason is found in the fact, that they all came to preach the coming of the Lord at hand. There was hardly a jarring note to be heard. The great question of the Second Advent near was the theme by mutual consent and effort, without previous concert or dictation to leave out extraneous questions. There were some twelve present, and all satisfied with the meeting.

Good order prevailed during the week. All interested felt the importance of complying with wholesome rules. The committee were assisted most happily and effectually by Esquire Spelman and Mr. Deputy Winter, to whom they are under great obligations. By taking things in time, we saved all trouble. There were many persons quickened, and some awakened. We give God praise, and hope the effort will tell upon the salvation of many.

(For the committee.) W. S. CAMPBELL.
September, 1849.

Bro. W. H. FERNALD writes from Lewiston (Me.), under date of Sept. 25th, 1848.

The course you have taken in regard to those views concerning the sleep of the dead, and final destiny of the wicked, as published by George Storrs, of Philadelphia, (and received by myself,) I heartily approve, as it is consistent with your original design in sending the "*Herald*" of good things to come into public notice. The public do know the design of your paper. And I am sorry to learn, that there is any one so inconsistent as to think that it can be altered with any degree of consistency on your part. This weakness (if it can be so called) in men must be a source of much grief to you. If one has an article on that subject, which he wishes to give to the public, is it not as easy to send it to the "*Bible Examiner*," or some other papers, whose conductors sympathize with those views, as to send it to the "*Herald*," whose course is stereotyped? When I hear men using harsh language against the "*Herald*," because their articles may have been passed by unnoticed; or because, if noticed, remarks are made on the subject by the editor; or because it may not be inserted in just such a manner as the writer could wish; I say, when I hear such language used, I do not know what to think of such men. I will tell you what I think—they be men. In regard to your course, I think you must have the sympathies of all men of candor.

Extracts from Letters.

From Portland (Me.), Sept. 25th, 1848.

Says Paul, the servant of God, in 1 Cor. 2:1—"And I, brethren, when I came to you, came not with the excellency of speech, or of wisdom, declaring unto you the testimony of God; for I determined not to know anything among you save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling." This has been, and is now, the true and faithful servant's motive, who watches for souls, and cares for the flock. Party, sectarian greatness, and fair speech is laid aside, that he may maintain truth and save souls.—This motive and practice lead him to shun hard speeches, backbiting, wrangling, or laying a foundation for the erection of a fabric which will cause dissension. He will think, and let think, and not judge a matter without hearing it. In this trying time, it is necessary to be as wise as serpents, and harmless as doves.

Through the goodness of God, I have had the privilege of visiting the brethren in China, Litchfield, and Richmond. I spent some weeks in China; after witnessing the salvation of God, in the reclaiming of wanderers, and in the hopeful conversion of two souls, I left them for the places last mentioned. I found the brethren there rather low, yet some of them resolved, by the grace of God, to press their way through to the end. All were blest, and one wanderer came forward and confessed his wanderings.

I. DAMMON.

From Penn Yan, N. Y.

DEAR BRO. HIMES:—The cause for which we labor and suffer is still dear to me. I am grieved at the course taken by some, who profess to be Adventists. It seems, that any course taken by the brethren,

which is approved by the "Advent Herald," is "heresy," "imitating the sects," "contrary to gospel order," &c. Now, while we should watch to guard against evil, we should not the moment a movement is announced, because some one may be connected with that movement who is also connected with the "Advent Herald," begin to work up our imagination, so that everything is reversed, and nothing looks right side up. I have been so disgusted with some things that have appeared in other papers, that I have sometimes almost come to the conclusion not to take them. There seemingly has been an effort to distract, for whenever there was a failure to draw you into a controversy on one point, another was raised up, even more hard to bear. But the Lord be praised that you have endured. I have thought, that while we think we are "doing God's service," we may, like Paul, be serving his enemy.

O. E. NOBLE.

From Portsmouth (N. H.), Sept. 24th, 1848.

I spent the last two Sabbaths in this place. The cause is very low and weak, and the church scattered; but there is a good move among the brethren and sisters: they are trying to get into order, that they may have regular preaching, and better attend to the duties of God's house. They need the prayers and sympathies of God's people. A good congregation assembled to hear the word last Sunday, who listened with good attention, and much conviction was manifested. There is a good prospect of a revival of God's work here, if there be enough of the right kind of labor. I do most ardently hope and pray, that God will bless this people with his preached word, the revival of his work, and the permanent upbuilding of his cause. Here are materials enough for a strong church, if the elements are properly combined. A well-managed conference here would do good, I think.

Yours, affectionately, in hope of eternal life,
E. CROWELL.

[We are happy to learn that Bro. CROWELL has entered the field anew, and is laboring with success in various places.—Ed.]

Obituary.

DIED, in Cooperstown, Otsego Co., N. Y., Aug. 16th, of consumption, Sister FANNY McEWEN, wife of Justus McEwen. Sister McEwen had for some years been a professor of religion, and became interested in the subjects relating to the Second Advent of our Lord about five years since. But her mind, as also that of her husband, became more seriously exercised with matters relating to death and the judgment in the winter of '45-6, when they were called on to part with two of their children by death. Her feelings and interest in these things (like those of most others) fluctuated and varied until the last winter, when her health began to decline, and a cough, which at times was very severe, caused her sometimes to say, that she thought it would be unto death. In the early part of the past summer her disorder began to assume a more threatening aspect, and she suffered much bodily pain, which she bore with Christian fortitude. At times she hoped she would recover, and would often say, "I feel a little dread of passing through the last struggle;" but eventually was delivered from foreboding fears, and was brought into a calm submission to the will of God. She was often comforted with the cheering hope of soon seeing her Saviour. On the Monday previous to her death, she was in great pain, from a strangling or choking sensation, but when she became relieved, she delivered her message to those who waited on or visited her, and gave evidence of a preparation which casts out fear. On the morning of her death, she had her Saviour near to comfort her, and her soul seemed filled with the Holy Ghost. "Oh!" said she to her sister, "how I love Jesus! Glory to God! I wish you could see Jesus as I see him." Turning to her nurse, she said with great earnestness, "Do you love Jesus?" She then spoke to her husband, and exhorted him to be faithful to God, and as a father to discharge his duty to his little son. To a female friend residing in the house with them, she expressed much gratitude for her kind services, and to a Christian brother she said, "Be faithful, serve the Lord, and meet me in heaven." After which she laid herself down, and lingered for about two hours, seemingly without pain or emotion, when her spirit took its departure to the God who gave it. Her body was consigned to the tomb the following day, there to await the last trump, when it will come forth, fashioned like unto the Saviour's glorious body, to die no more. Thus died our sister, in triumph. Our eyes were all filled with tears, but our souls were full of gratitude to God for his special presence to comfort and aid his dying handmaid. I trust that scene will never be forgotten by those who witnessed it; God grant that it may stimulate us to duty, to be faithful, and finally join her and all the saints in the kingdom of Jesus, where we shall part no more for ever.

W. INGMIRE.

DIED, in Bethlehem, N. H., REBECCA H. CORLISS, daughter of Timothy E. and Elvira Corliss, aged nine years and three months. She died from epileptic fits and fever. Her sufferings were great, but we are comforted with the belief that they have ceased forever. At the age of three years she was very sick, her life for a time being despaired of. After her recovery, she was afflicted with blindness and fits. She would often say, "I shall see when I get to heaven." She retained her other faculties until the last. Although it was painful to part with her, but it is consoling to know that death will not triumph long. Soon her sleeping dust will hear the voice of the Son of God. Yes, praise the Lord! she will awake in the likeness of his everlasting Father, and Prince of peace.

N. E. C.

Miscellaneous.

THE DEAD SEA EXPEDITION.

The September number of the "Southern Literary Messenger" contains an article of profound interest on this subject, from the pen of Lieut. M. F. Maury, the leading features of which are presented in a condensed form in the Richmond "Republican."

Lieut. Maury gives a history of this expedition, brief, but lucid, and which will increase the anxiety of the public to see the report of Lieut. Lynch, who has made a successful survey, and who, we are glad to learn, is expected to return soon to this country.

We learn from Lieut. Maury's article, that this expedition was planned by Lieut. Lynch, who addressed the Secretary of the Navy on the subject, recommending a circumnavigation and exploration of the Dead Sea and its entire coast; stating that the expense would be trifling, as our ships frequently touched at Acre, in Syria, forty miles from Lake Tiberias, or Sea of Galilee, from which the river Jordan runs and debouches in the first named sea; that the frame of a boat, with crew and provisions, could be transported on camels from Acre to Tiberias, and there put together again. Only one traveller, Mr. Costigan, had ever circumnavigated the Dead Sea, and he died at the termination of his voyage, without leaving any journal or notes behind. It is contended, also, that independent of the eager curiosity of all Christendom in regard to this mysterious lake, this expedition was of value to the interests of navigation.

This proposition was favorably received. It being necessary to send a store-ship to the Mediterranean squadron, and as after her arrival she would have no employment for months, the Secretary determined to send Lieut. Lynch and his party in her, so that, after meeting the wants of the squadron, she could proceed up the Levant, and land Lieut. Lynch and his companions.

Two metallic boats, one of copper, and the other of iron, were prepared, and the store-ship "Supply" sailed for her destination.

On their arrival at their destination, their troubles began; and in their march to Lake Tiberias, their boats had to be transported over the most formidable mountain gorges and heights, and to be lowered down precipices with ropes. But these difficulties were surmounted with true sailor skill and perseverance, and on the 8th of April the two boats, each with the American ensign flying, were afloat upon the beautiful blue waters of the Sea of Galilee. "Emblematic of its Master, it alone of all things around them, remained the same. Just as the apostles saw it when our Saviour said to it, 'Peace, be still,' this little band of rovers now beheld it."

The navigation of the Jordan was found to be the most difficult and dangerous, from its frequent and fearful rapids. Lieut. Lynch solves the secret of the depression between Lake Tiberias and the Dead Sea, by the tortuous course of the Jordan, which, in a distance of sixty miles, winds through a course of two hundred miles. Within this distance Lieut. Lynch and his party plunged down no less than twenty-seven threatening rapids, besides many others of less descent. The difference of level between the two seas is over a thousand feet.

The water of the Jordan was sweet to within a few hundred yards of its mouth. The waters of the sea were devoid of smell, but bitter, salt, and nauseous. Upon entering it, the boats were encountered by a gale, and "it seemed as if the bows, so dense was the water, were encountering the sledge-hammers of the Titans, instead of the opposing waves of an angry sea."

The party proceeded daily with their explorations, making topographical sketches as they went, until they reached the southern extremity of the sea, where the most wonderful sight that they had yet seen awaited them.

"In passing the mountain of Uzdom (Sodam) we unexpectedly and much to our astonishment," says Lieut. Lynch, "saw a large, rounded, turret-shaped column, facing towards S. E., which proved to be of solid rock salt, capped with carbonate of lime, one mass of crystallization. Mr. Dale took a sketch of it, and Dr. Anderson and I landed with much difficulty and procured specimens from it."

The party circumnavigated the lake, returned to their place of departure, and brought back their boats in as complete order as they received them at New York. They were all in fine health. This is a specimen of the skill, system, and discipline of the American Navy. No nation in the world has such a service. The time is coming, when it will give proofs of that fact palpable to the most dull understanding. Thanks to the good management of Lieut. Lynch, the whole cost of this scientific exploration of the Dead Sea was but seven hundred dollars.

From the letters of Lieut. Lynch, quoted by Lieut. Maury, we transcribe the following interesting facts elicited by the exploration.

The bottom of the Northern half of this sea is almost an entire plain. Its meridional lines, at a short distance from the shore, scarce vary in depth. The deepest soundings thus far is 188 fathoms (1128 feet). Near the shore, the bottom is generally an incrustation of salt, but the intermediate one is soft mud with many rectangular crystals—mostly cubes—of pure salt. At one time, Stellwager's lead brought up nothing but crystals.

The Southern half of the sea is as shallow as the Northern one is deep, and for about one fourth of its entire length, the depth does not exceed three fathoms (18 feet). Its Southern bed has presented no crystals, but when we landed at Uzdom, in the space of an hour our foot-prints were coated with crystallization.

The opposite shores of the peninsula and the west coast presented evident marks of disruption.

There are, unquestionably, birds and insects upon the shores, and ducks are sometimes upon the sea, for we have seen them—but cannot detect any living thing within it; although the salt streams flowing into it contain salt fish. I feel sure that the results of this survey will fully sustain the Scriptural account of the cities of the plain.

He thus speaks of the Jordan—"The Jordan, although rapid and impetuous, is graceful in its windings, and fringed with luxuriance, while its waters are sweet, clear, cool, and refreshing."

After a survey of the sea, the party proceeded to determine the height of mountains on its shores, and to run a level thence by the way of Jerusalem to the Mediterranean. They found the summit of the West bank of the Dead Sea more than 1,000 feet above the surface, and very nearly on a level with the Mediterranean.

"It is a curious fact," says Lieut. Maury, "that the distance from the top to the bottom of the Dead Sea, should measure the height of its banks, the elevation of the Mediterranean, and the difference of level between the bottom of the two seas, and that the depth of the Dead Sea should also be an exact multiple of the height of Jerusalem above it."

Another not less singular fact, in the opinion of Lieut. Lynch, "is that the bottom of the Dead Sea forms two submerged plains, an elevated and a depressed one. The first, its southern part, of slimy mud covered by a shallow bay; the last, its northern and largest portion, of mud incrustations, with a narrow ravine running through it, corresponding with the bed of the river Jordan at one extremity, and the Wady 'el Jebel,' or wady within a wady at the other."

"The slimy ooze," says Lieut. Maury, "upon that plain at the bottom of the Dead Sea, will not fail to remind the sacred historian of the 'slime pits' in the vale, where were joined in battle 'four kings with five.'"

"KINGS AND THRONES ARE FALLING."

Kings and thrones are falling,
The sound comes o'er the sea;
"Deep unto deep is calling"
To the conflict of the Free;

At the voices of the nations, like the roaring of a flood,
The "sun is turned to darkness, the moon is changed to blood."

The word of power is spoken
In accents loud and long,

The iron chain is broken
From the ankles of the strong;

The blind and beaten giant is staggering up at length,
And the pillars of his prison-house begin to feel his strength.

To exile goes the king,
The throne is in the street,
And royal floors are echoing
The sound of Plebeian feet;

O'er gilded rooms and halls of state, the common people throng,
Half fearful of the spectre yet, that haunted them so long.

The Purple Robe is riven,
Ay, crushed beneath the tread
Of masses hunger driven,
Demanding work and bread;

And Death is riding grimly forth, and Terror by his side,
With blood-stained War and Pestilence, and Famine hollow-eyed.

The Powers of Earth are shaken
From the Danube to the Rhine,
Old Germany is waking
Like a Cyclop from his wine;

And dark his brow with hatred, and red his eye with wrath,
While he scatters his tormentors, like pigmies, from his path.

The famished Celt is crying,
Arm, brethren, one and all,
The Saxon lord is flying
To castle, keep, and wall;

Unhappy Ireland grasps again the old detested bands,
And lifts towards the indignant heavens her bruised and bleeding hands.

The Seine is running red
Through the capital of France;
Over ramparts of the dead
The cry is still, Advance!

With pike and gun and paving-stone, the maddened people arm,
And Peace and Freedom fly the scene of tumult and alarm.

What terror, pain, and sorrow,
Till the travail throes are past,
But then a glorious morn'g,
And the promised rest at last;

For the gospel of the Crucified shall triumph like the light,
From the golden gates of morning o'er the darkness of the night.

King or Priest shall never
Rebuild the broken wall,
For thought is freed for ever,
And truth is now for all;

The startled nations hear a voice through heaven and earth resound,
The everlasting Word of God shall never more be bound.

O'er shattered thrones shall rise
The Kingdom of the Son,
And ocean, earth, and skies,
Proclaim his reign begun;

The angel-voices heard before on the plains of Galilee,
Shall sound once more on every shore, and over every sea.

Rev. J. C. Lord.

A REFORMER.

Mr. Benjamin, missionary of the American Board at Smyrna, gives the following account of an Armenian "reformer," who, however, seems to have sadly neglected his own reformation:—

An Armenian Vartabed is now here, who has rendered himself not a little conspicuous, in many places, during the last year; and who is now engaging the attention of the whole Armenian community of Magnesia. He is the person who preceded our missionary brethren at Aintab, where, for a time, he preached evangelical doctrines so convincingly, that a large number of Armenians declared themselves prepared to leave their church. His conduct was subsequently so immoral, however, that the people indignantly drove him out of their city.

Since that time he has been wandering from one place to another. He has an address so plausible, that in several instances he has succeeded in obtaining loans of considerable sums from consuls and other Franks. He has generally declared himself a Protestant; but his conduct is such that Protestants have shunned all intercourse with him, except so far as faithfully to admonish him of the sinfulness and fatal tendency of his life. An appetite for intoxicating drink is destroying him. A part of the time he has lodged in the Armenian poor-house of Smyrna, and a part in Turkish coffee-shops.

A few weeks since he arrived at Magnesia, unknown even by name to the people of the place. He wears the clerical garb; and, having a dignified and serious mien, and a winning address, he was immediately admitted to the pulpit of the principal Armenian church, and lodged in apartments connected therewith. He preached like a reformer, and the people flocked to hear him. Women exclaimed with tears: "This man has been sent from heaven to tell us of our lost condition, and to teach us the way of salvation." He denounced, in strong language, the errors of the church, and the sins of the clergy and people. With the volume of church service and the Scriptures before him, in the ancient Armenian tongue, unknown to the people, he explained them to the assembly in Turkish, or modern Armenian, reading with great fluency and unwearily, for hours together, during the feast days of Easter.

The impression of these first labors was very great, and of an excellent character. He also made collections of money at the churches, a considerable portion of which he distributed among the poor. But, poor man! though he could profess the truth, and so powerfully preach it, he could not obey it. He soon relapsed into his former habits, and was found drinking, playing cards, and singing vulgar songs with abandoned persons, and even with Mohammedans. In the meantime instructions came from the Bishop at Smyrna, that he must be discarded. He has taken lodgings in a private house; and though in a measure proscribed, he still finds some friends and admirers. There are, perhaps, few of his countrymen who are capable of rendering themselves more useful than himself, could he be led to abandon his sinful course, and become a consistent Christian.

THE SALT LAKE OF THE ROCKY MOUNTAIN.

On one of the southern spurs of the Rocky Mountains, there is a valley full of geological wonders and curiosities, and is at present surrounded with a romantic interest, as being the place where that strange people, the Mormons, have taken up their residence. It is well known that a peculiar religion, founded in the enthusiastic nature of a great number of men and women of all nations, separated the Mormons from all other people in the State of Illinois, where they once had a flourishing colony. It is also well known that persecution on the one hand, and bigoted religious feeling on the other, expelled the Mormons from the borders of our Republic. Taking up their march like the Israelites of old, they have become dwellers in a strange land. Wandering forth from the United States, they took up their line of march for the far, far West, and a portion of them have settled in a valley of California, in which there is a lake of salt water, so salt that it is impossible for a man to sink himself above his arm-pits, and after bathing there awhile, and drying himself, he will be encrusted over. Into this lake there empties a fresh water river, cold and sparkling, from the snow mountains, and which the Mormons have named the Jordan, in the striking coincidence of that river flowing into the Dead Sea. There is no rain in that part of the world, and the land is watered by turning the cooling brooks from their "water-courses" among the fields. They have no need of ice-houses, as they dwell only four miles from the region of snow, and the water does not get warm before it is dancing at their doors. There are also hot springs on the mountain, boiling hot continually, thus indicating subterranean fires, which will one day banish the Mormons from that land by a far fiercer tempest than that enemy which drove them from our midst. The hot waters rush out in great volumes. The water has a sulphurous smell, but is of a clear blue color, and the people go there to bathe for various diseases. There are but few natural fruits in the valley, but the soil will bring forth an abundance by good cultivation, and there the strange Mormon may enjoy the fruit of his toil in peace, if he be peaceful himself—Scientific American.

THE BELIEVER'S PRIVILEGE.—The Gospel's glory is, that it is the ministration of the Spirit. The great privilege of believers is, that the Lord manifests himself to them as he doth not to the world. When he manifests his authority in the command, it is then powerful; when he manifests his goodness and truth in the promise, it is full of sweetness; when he manifests his wrath in the threatening, it awes the soul; when he manifests his glory in the face of Christ, it is ravishing, reforming, attracting.



Luke 9: 28-30.

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Christ, the Vine.

BY JOHN EAST, M. A.

Wear thy pilgrim, lift thine eye:
Downward through the yielding sky,
Lo! the Vine of Canaan bends,
Near the hand that faith extends;
Branches laden with such fruit
As thy parching thirst will suit—
Fainting with the summer's heat,
Thou art welcome,—take and eat.
Nay, why dost thou trembling stand?
Why withhold thy timid hand?
'Tis no dream—this Vine is true!
Taste,—the vintage is for you.
Merit!—'tis an idle dream!
All thy merit,—need of Him—
Quicken, then, thy lingering feet:
Thou art welcome,—take and eat.

Washing the Saints' Feet.

BY REV. JOHN L. DAGG.

"If I, then, your Lord and Master, have washed your feet, ye also
ought to wash one another's feet."—JOHN 13:14.

EVERY word of Jesus Christ is important, and every command which he has left as a rule of our conduct, ought to be punctiliously obeyed. The words quoted above may be regarded as a part of his dying instructions to his apostles. Every circumstance connected with the time and manner of their being uttered, tends to invest them with interest. No one deserves the name of his disciple, who could knowingly neglect a duty recommended by such unparalleled love and condescension.

What, then, was the Saviour's meaning? "If ye know these things," says he (v. 17), "happy are ye if ye do them." We must know, in order to do, and if we mistake his design, how honest soever our intention may be, we shall not have fulfilled his command. If, on this memorable night, when he partook of the last passover with his disciples, and when he instituted the breaking of bread as the memorial of "Christ, our passover, sacrificed for us," he designed to institute the washing of feet as another religious rite, till his second coming, together with baptism and the breaking of bread; then, this institution should be observed with punctilious carefulness; and no plea should be admitted from the neglect of it, to justify the neglect of any other divine command. But, if it was the Saviour's design, not to institute a religious ceremony for the observance of his disciples, but to enjoin on them a whole class of moral duties of the very highest importance, it would be a lamentable mistake, if we should substitute for these duties, a mere external rite, which he never meant to institute.

To ascertain the Saviour's design, let the following things be attentively considered:—

1. The particular duty enjoined is *moral*, as distinguished from those which are *positive*.

Baptism and the Lord's Supper are positive institutes, because the obligation to observe them could not be inferred from any utility, or apparent fitness, in the things themselves. On the contrary, the washing of feet was not a mere ceremony, but a necessary act of hospitality, which had been in use since the days of Abraham (Gen. 18:4; 19:2); and it is accordingly reckoned by the Apostle Paul (1 Tim. 5:10) in connection with other moral duties of like kind, as the proper foundation of a reputation for good works. "Well reported of for good works, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." It is the utility of

the act which gives it a place among the "good" works here enumerated. In those days, when travelling was so generally performed on foot, and when the feet were shod with mere sandals; to wash the feet of the wayworn stranger was not a mere ceremony, but one of those "good works which are profitable unto men," and to be maintained "for necessary uses." Tit. 3:8, 14.

2. The example of the Saviour recommends the act on the ground of its *utility*.

When Peter wished his hands and his head to be washed, "Jesus saith unto him, He that is washed needeth not, save to wash his feet." The two words here rendered *wash*, are different in the original; the former denoting a washing of the whole body; and the latter, which is the word used elsewhere throughout the narrative, a partial washing, as of the hands or feet. The sense is—he that has been bathed, needs only to wash his feet, which may have been defiled in walking from the bath.* The apostles had bathed themselves before sitting down to the Paschal Supper, and therefore did not need any washing except of the feet. On this *need*, small as it may appear, the Saviour placed the fitness and propriety of the act which he performed. He was willing to set an example of performing the least possible act of real kindness; but he would not extend that act a whit beyond the line of necessity and utility. Beyond this line it was no longer an act of kindness, but a burdensome ceremony. As what the Saviour did was not a mere ceremony, but a good work, for a necessary use; and as he herein gave to his apostles an example that they should do as he had done to them (v. 15), it is manifest that he designed to enforce on them something of practical utility.

3. It was not a *single* duty which the Saviour intended to enjoin:—

This is apparent from v. 17: "If ye know these things, happy are ye if ye do them." Duties were manifestly intended beyond the single act of washing of feet. Of these duties this act was a mere specimen, by which they know the rest; and knowing, practise them.

A proof that the washing performed by our Saviour was a part and specimen of a whole class of duties, may also be derived from v. 8: "Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me." The true import of this answer seems to be this: If I may not wash thy feet (so the words here used imply), I may not, on the same ground, render to thee any of the great benefits resulting from my humiliation, in which I came not to be ministered unto, but to minister, and to give my life a ransom for many. If I may not perform to thee acts of condescending kindness, thou hast no part with me." As in this declaration, the washing of Peter's feet was made by the Saviour a specimen and representative of all his acts of condescending kindness; so the washing of feet, enjoined upon Peter and his fellow apostles, was intended to include all the acts of condescending kindness which they could perform towards their brethren. "A new commandment I give unto you. That ye also love one another: as I have loved you,

* Some interpreters take the first word to mean, not a bathing of the whole body, but a washing of the hands and face, which the disciples are supposed to have performed before taking their places at Supper. "He who washeth his face and hands is considered sufficiently clean, and need no other washing unless this mark of civility, that his feet be washed by a servant. This civility I exhibit to you, thus acting the part of a servant." This interpretation, though less satisfactory, because less conformed to the ordinary signification of the terms employed, will, nevertheless, serve equally well for sustaining the argument above presented.

that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Vs. 34, 36.

4. It is an argument of weight against regarding the washing of feet as a religious ceremony instituted in the Church, that it does not, like baptism and the Lord's Supper, *typify* Christ.

The Lord's Supper, in a lively figure, shows forth the death of Christ; and his baptism, his burial, and resurrection. These standing ordinances of the Christian Church lead the mind directly to the great Author of our salvation, and to the atoning sacrifice by which the salvation had been effected. These ordinances teach us the grand doctrine of redemption, in a language which infinite wisdom has invented for the purpose. To this great doctrine these witnesses bear their testimony in a voice, long and loud, through all the revolutions of centuries, and all the tumults of heresy. What does the washing of feet teach us of Christ, or of redemption by him? Does it lead the believer away from himself, or all his own works of righteousness, to the atoning sacrifice or the justifying righteousness on which he must rely for salvation? It might serve, as a religious rite, to remind those of a duty to be performed, whose faith rests upon such duty for righteousness; but of Him who is the end of the law for righteousness to every one that believeth, of his suffering and death as the means of our salvation, it tells nothing.

5. The washing of feet was not practised as a religious rite by the primitive Christians.

That Baptism and the Lord's Supper were so practised, we have the clearest evidence, both from the Scriptures and the writings of the Christian fathers; but not so with regard to the washing of feet. It is not necessary to pursue this subject beyond the clear light of Scripture, into the comparatively dark field of investigation which ecclesiastical history presents; as the testimony which this less satisfactory source of evidence affords, though entirely consistent with the testimony of Scripture, is not needed, either for elucidation or confirmation. On opening the inspired history of the church, we read, at the very beginning: "They that gladly received his word were baptized: and they continued steadfastly in the apostle's doctrine, and fellowship, and in breaking of bread, and in prayers." Baptism is frequently mentioned in the subsequent history; and in the 20th chapter 7th verse express mention is made, that "the disciples came together to break bread." But not a chapter, not a verse in all the Acts of the Apostles, contains an intimation that any church, or any company of disciples, ever assembled to celebrate the washing of feet. In the Epistle to the Romans (ch. 6) a reference is made to baptism; and an explanation given to its import. The first chapter of the next Epistle (the first to the Corinthians), contains an account of several baptisms; and the 11th chapter a very particular account of the institution of the Supper, and of abuses in its observance, which had already crept into the practice of the church of Corinth. But in these Epistles, and in all those which follow, no allusion whatever is found to the washing of feet, as a rite, observed by the churches.

There is, indeed, one passage, and only one, in which the washing of feet is mentioned; and this passage (1 Tim. 5:10) furnishes decisive proof that it was not practised as a church ordinance, as were baptism and the Lord's Supper. To demonstrate this, we have but to substitute, in the passage, the mention of these acknowledged ordinances; and the incongruity of such a connexion will immediately appear: "Well reported of for good works; if she have brought up children, if she have lodged

strangers, if she have been baptized, or received the Lord's Supper, if she have relieved the afflicted, if she have diligently followed every good work." As it must be supposed of every widow in the church, that she had been baptized and received the Lord's Supper; no "if," with respect to these ordinances, could be admitted; and no one widow could, on account of her having observed them, be more entitled to honor, than any other. The same would have been true, concerning the washing of feet, if this also had been a religious rite in common use in the churches; and it would have been a manifest absurdity, to state the fact of any church member having performed the rite, as a reason for regarding him or her as specially entitled to reputation for good works, or to honor from the church.

There is, therefore, not only a total want of proof, that such a religious rite was anciently observed; but there is (what few cases in controversy furnish) a proof of the negative, which is as clear and satisfactory as any such proof can be expected to be.

These considerations show clearly, that it was the Saviour's design to enforce a whole class of moral duties, and not to institute a religious ceremony; and that he who understood by his apostles. He who washes the feet of a saint, when those feet do not need washing, is as if he gave a cup of cold water to a disciple who is not thirsty. He may indeed make a show of voluntary humility, but he does not fulfil the command of Christ, nor imitate his example. He ought to remember that Christ declined to wash the hands and head of Peter; not because there would have been less show of humility in so doing, but because those parts did not need washing. He, therefore, who washes the feet of a saint, when these feet do not need washing, instead of obeying or imitating Christ, does that which Christ refused to do. And he who washes the feet of a saint, merely as a religious rite, without considering or caring whether the act which he performs is necessary and useful, is just as far as the other from obeying or imitating the Redeemer.

If after a careful consideration of the subject, we have satisfactorily ascertained that our Saviour designed his disciples should perform towards each other every needful act of condescending kindness, even the smallest and the most servile; let us be ready with promptness and pleasure to fulfil his will. If we have the spirit of Christ, we shall be ready, when need requires, to lay down our lives for our brethren, or give them a cup of cold water, or wash their feet, or render them any other comfort. In so far as by any of these means, we seek to promote the happiness of a disciple of Christ, our good deeds will be remembered; and the great Judge, in the last day, omitting all mention of our most labored religious ceremonies, will bring that act of kindness to mind, and will say, "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."—Baptist Preacher.

Beautiful View of Providence.

When the prophet Ezekiel entered on his mission, he was for his instruction and encouragement, favored with one of the sublimest visions that can be conceived, in which are many particulars that perplex the ablest commentators; but the general design appears to be, that the whole was intended to exhibit, in the wheels, an idea of the machinery of Divine Providence; and by the cherubim, the agency by which it is conducted. In this view, the following hints I hope will not be thought impertinent, though not offered as a complete explanation of the vision.

1. In this scenery we may observe the magnificence of Providence. Not to advert to the flaming cherubim or sapphire colored throne, how magnificent the machine itself! "The rings were so high," saith the prophet, "that they were dreadful" to behold; their color was like the beryl, i. e., a beautiful sea-green, and they were full of eyes round about. The prodigious circumference of the wheels represents the comprehensiveness of Providence, the magnitude of its objects, and the grandeur of its movements;—but the eye suggested another idea, viz:

2. The wisdom of Providence. Chance is properly represented blind; but Providence is full of eyes. It is also said that "the spirit of the living creatures," or the same spirit that actuates them resideth in the wheels, and directeth all their motions: and while worldly men rely on the sagacity of their statesmen, or the prudence of their generals, he frustrates the counsels of an Ahithophel, and "taketh the wise in their own craftiness." But this circumstance may intimate also,

3. The harmony of Providence. The same spirit resideth both in the living creatures and in the wheels, and thus directs the whole machinery, and secures the most perfect harmony in all its movements—"when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went."

4. The irresistibility of Providence also is strongly implied, both in the magnitude of the wheels, which were terrible to behold, and in the power by which they were directed, the spirit that was in them. Hence they went straight forward; and no obstacle could change their course. They turned not as they went; no power could impede their motion; for they as well the living creatures, "ran and returned as the appearance of a flash of lightning."

5. This machinery represents the mysteriousness of Divine Providence—it was as if it were a wheel within a wheel; i. e., several rings involved one in another, like the circles of an armillary sphere; so complicated are the movements of Providence. We behold, indeed, the revolutions of the machine, but know nothing of the mechanism (so to speak) within.—Hence are we often deceived in calculating events and consequences by our own sagacity. But prophecy is like the index of the clock; by its necessary connection with the internal movements—by its being dictated by the spirit in the wheels—it becomes as we are enabled to understand it, a certain guide to our conjectures. But without this, how vain and uncertain are all political speculations! When the Duke of Brunswick marched with the flower of his army into the heart of France; when the armies of the Republic spread their victories through all the surrounding countries; or when on a sudden turn of affairs, Dumouriez declared for monarchy, and marched back to France with the view to effect a counter revolution, what power seemed able to withstand them? None but that of the

Hand unseen,

Which guides and turns the great machine;

an idea in perfect coincidence with the vision of the prophet, who observed that every living creature had the hand as of a man concealed beneath its wings.

6. When Ezekiel had a repetition of the vision, (10:13,) a voice, I suppose from the celestial throne, proclaimed to the machine—note, "O wheel," as in our translation, being quite a different word from that rendered wheel in the context, but rather, "Revolution," move on! As if to inform us that the proper design and tendencies of the wheels are to effect revolutions as well in nations and communities, as in the affairs of families and individuals. The world subsists by revolutions. Good men, indeed, should be cautious of promoting such as are useless: but if the voice from heaven cry, "Revolution!" or, "Move on; move round"—in vain would all the powers upon earth attempt to arrest the motions of these wheels. They shall go round till every sacred prediction is accomplished; till the last event in the plan of Providence is brought to pass.

It is certain that the French Revolution had nothing less in view than the fulfilment of prophecy, yet, had this been their only design, they could not have done it more effectually.—It is the Lord's usual method to effect his purposes by unusual and even refractory agents. "He doeth whatsoever pleaseth him," not only "in the armies of heaven," but also among the inhabitants of the earth.

It is indeed shocking to think of the present slaughter amongst conflicting powers and par-

ties; but prophecy holds out this consolation; that when the judgment written shall be accomplished, and the present convulsions subside—"the remnant shall give glory to the God of heaven"—shall acknowledge his hand in all their sufferings, and, I hope, receive his gospel in all its purity and power.—*Ex.*

The Plague in Milan.

An ancient couplet, preserved for ages by tradition, foretold that in the year 1630 the Devil would poison all Milan. Early one morning in April, and before the pestilence had reached its height, the passengers were surprised to see all the doors in the principal part of the city were marked with a curious daub or spot—as if a sponge filled with the purient matter of the sores had been passed against them. The whole population were speedily in movement to mark the strange appearance, and the greatest alarm spread rapidly. Every means was taken to discover the perpetrators, but in vain. At last the ancient prophecy was remembered, and prayers were offered up in all the churches that the machinations of the Evil One might be defeated. Many persons were of opinion, that the emissaries of foreign powers were employed to spread infectious poison over the city, but by far the greater number were convinced that the powers of hell had conspired against them, and that the infection was spread by supernatural agencies. In the meantime the plague increased fearfully. Distrust and alarm took possession of every mind. Everything was believed to have been poisoned by the Devil; the waters of the well, the standing corn in the field, and the fruit upon the trees. It was believed that all objects of touch were poisoned; the walls of the houses, the pavement of the streets, and the very handles of the doors.

The populace were raised to a pitch of ungovernable fury. A strict watch was kept for the Devil's emissaries, and any man who wanted to be rid of an enemy, had only to say that he had seen him besmearing a door with ointment—his fate was certain death at the hands of the mob. An old man, upwards of eighty years of age, a daily frequenter of the church of St. Antonio, was seen, on rising from his knees, to wipe with the skirt of his cloak the stool on which he was about to sit down. A cry was raised immediately that he was besmearing the seat with poison. A mob of women, by whom the church was crowded, seized hold of the feeble old man, and dragged him out by the hair of his head with horrid oaths and imprecations. He was trailed in this manner through the mire to the house of the municipal judge, that he might be put to the rack, and forced to discover his accomplices, but he expired on the way.

Many other victims were sacrificed to the popular fury. One Mora, who appears to have been half a chemist and half a barber, was accused of being in league with the devil to poison Milan. His house was surrounded, and a number of chemical preparations found. The poor man asserted that they were intended as preservatives against infection; but some physicians to whom they were submitted decided they were poison. Mora was put to the rack, where for a long time he asserted his innocence. He confessed at last, when his courage was worn down by torture, that he was in league with the devil and foreign powers to poison the whole city; that he had anointed the doors, and infected the fountains of water. He named several persons as his accomplices, who were apprehended and put to a similar torture.—They were all found guilty and executed. Mora's house was razed to the ground, and a column erected on the spot, with an inscription to commemorate his guilt. While the public mind was filled with the marvellous occurrences, the plague continued to increase. The crowds that were brought together to witness the execution, spread the infection among one another.

But the fury of their passions, and the extent of their credulity, kept pace with the violence of the plague; every wonderful and preposterous story was believed. One in particular occupied them to the exclusion for a long time of every other. The Devil himself was seen; he had taken a house in Milan, in which he had prepared his poisonous agents, and furnished them to his emissaries for distribution. One man had brooded over such tales till he became firmly convinced that the wild flights of his own fancy were reality. He stationed himself at the market place at Milan, and related the following story to the crowd that gathered around him.

He was standing, he said, in the door of the

Cathedral, late in the evening, and when there was nobody nigh, and saw a dark colored chariot, drawn by six milk white horses, stop close beside him. The chariot was followed by a numerous train of domestics on dark colored steeds.

In the chariot there sat a tall stranger of a majestic aspect, his long black hair floated in the wind, fire flashed from his large black eyes, and a curl of ineffable scorn dwelt upon his lips. The look of the stranger was so sublime that he was awed, and trembled with fear when he gazed upon him. His complexion was much darker than that of any man he had seen, and the atmosphere around him was hot and suffocating. He perceived immediately that he was a being of another world. The stranger seeing his trepidation, asked him blandly, yet majestically, to mount beside him. He had no power to refuse, and before he was well aware that he had moved, he found himself in the chariot.—Onward they went with the rapidity of the wind, the stranger speaking no word until they stopped before a door in the street of Milan.

There was a crowd of people in the street, but to his great surprise, no one seemed to notice the extraordinary equipage, and its numerous train, from this he concluded they were invisible. The house at which they stopped appeared to be a shop, but the interior was like a vast half ruined palace.

He went with his mysterious guide through several large and dimly lighted rooms. In one of them, surrounded by huge pillars of marble, a senate of ghosts were assembled, debating on the progress of the plague. Other parts of the building were enveloped in the thickest darkness, illuminated at intervals by vivid flashes of lightning, by which he saw a number of gibing and chattering skeletons running about and pursuing each other, or playing at leap-frog over one another's back. At the rear of the mansion was a wild uncultivated plot of ground, in the midst of which stood a black rock.—Down its sides rushed, with a fearful noise, a torrent of poisonous water, which, insinuating itself through the soil, penetrated to all the springs of the city, and rendered them unfit for use.

After he had shown all this, the stranger led him into another large chamber, filled with gold and precious stones, all of which he offered him if he would kneel down and worship him, and consent to smear the doors and houses with a pestiferous salve which he held out to him. He now knew him to be the devil, and in that moment of temptation he prayed to God to give him strength to resist. His prayer was heard—he refused the bribe.

The stranger scowled horribly upon him—a loud clap of thunder crashed over his head—the vivid lightning flashed in his eyes, and the next moment he found himself standing alone at the porch of the Cathedral.

He repeated the strange story day after day, without any variation, and all the populace were firm believers in its truth. Repeated search was made to discover the house, but all in vain. The man pointed out several as resembling it, which were searched by the police; but the demon of the pestilence was not to be found, nor the hall of ghosts, nor the poisonous fountain. But the minds of the people were so impressed with the idea, that crowds of witnesses, half crazed by disease, came forward to swear they also had seen the diabolical stranger, and heard the chariot drawn by milk white steeds rumbling over the streets at midnight, with a sound louder than thunder.

The number of persons who confessed they were employed by the devil to distribute poison, is almost incredible. An epidemic frenzy was abroad, which seemed to be as contagious as the plague. Imagination was as disordered as the body; and day after day persons came voluntarily forward to accuse themselves. They had the marks of disease upon them, and some died in the act of confession.—*Memoirs of Popular Delusions.*

Efficacy of Faith.

Faith in Christ is that state of mind which renders it right and proper in the sight of God, that the believer should be put in possession and enjoyment of the benefits which the death of Christ has procured. If Christ had not died as a propitiation for sins, no qualification whatever in us could make us fit to be pardoned. But now that Jesus has made such ample provision for our forgiveness, faith in him is that quality of ours which makes it meet we should be forgiven. By faith, we become suitable subjects of this incomparable benefit; and without faith, our justification would be as incongruous

and inconsistent as though the Saviour had done nothing for us.

The reason why faith is the cause of this effect is obvious. It is because faith is the only thing which can make it right in the sight of God, that we should be forgiven. And this is not because faith is so superior to every other religious affection or virtue, nor because there is any personal merit in our possessing it, but merely because of the relation it has to the person of the Redeemer. It conjoins the believer with his Lord, the Saviour. It constitutes a spiritual union between Christ and the believer, resembling the natural and vital union between the vine and each of its branches, whether natural or engrafted. This is what the Scriptures mean by having the "life hid with Christ." Faith is the uniting act by which the Christian, on his part, consummates this living union. Though other spiritual graces may be as excellent as this of faith, yet they have not this particular effect of incorporating the soul with Christ, which is the peculiar property of faith alone.

It is the root of all graces and all blessings. Every virtue which makes the Christian character flourish like a tree of righteousness divinely planted, branches from this vigorous and prolific root, which sustains them all, and ripens their joyous clusters. Faith is precious: for "it is the gift of God," and brings with it the gift of God himself as our everlasting portion, and all his fulness as our own. It is precious, both for the Giver's sake, and for the unsearchable wealth of bliss which it includes in itself.

O! the power of faith! "He that believeth on the Son hath everlasting life." He hath it. It is already his. It energizes the soul to do and suffer the holy will of God, and renders it instinct with the sensitive and acting "power of endless life." We cannot better express its efficacy than in the language of that bright star of science, Sir Humphrey Davy: "I envy no quality of the mind or intellect in others; not genius, power, wit, or fancy. But if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness; creates new hopes when all earthly hopes vanish, and throws over the decay and destruction of existence the most gorgeous of all lights; awakens life even in death, and from corruption and decay calls up beauty and divinity; makes an instrument of torture and shame the ladder of ascent to paradise; and, far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blest, the security of everlasting joys, where the sensualist and sceptic view only gloom, decay, annihilation, and despair."—*Boston Recorder.*

The Third Seal.

BY E. B. ELLIOTT, A. M.

"And when he had opened the third seal I beheld, and lo a black horse! and he that sat on him had in his hand a pair of balances;" (such is the rendering of *ζυγος* in the authorized English translation; and both from the associated notice of *chanix* in the hieroglyphic; and yet more from the Roman usage of symbols, it is, I doubt not, the correct one:—"and I heard a voice in the midst of the living creatures, saying, A chanix of wheat for a denarius, and three chanixes of barley for a denarius; and see that thou hurt not (or, rather, that thou wrong not in regard to) the oil and the wine.")

The intent of the symbols of this seal is less obvious than of the others, and will require some considerable thought and attention.

A famine of the chief articles of food (whether literally taken or metaphorically) has been supposed by nearly all interpreters to be denoted by them: their opinion being grounded on these two suppositions:—1, that the chanix spoken of was the Attic chanix of three, or rather, four cotylæ, i. e., of a pint and a half or two pints; 2, that the notice from the midst of the living creatures respecting the denarius, was a notification of the then average market-price of the chanix of wheat.

Now it is observable that the words uttered respecting the price of wheat, were words specifically addressed to the rider, not to any other auditory; and this in the way of precept and caution, not of general notification. An important indication this to which I shall presently again have to call the reader's attention.—Moreover it is to be observed, that though the Attic chanix seems to have been the best known and most extensively used in the Roman Empire, yet there were other chanixes used in it also: not to add that the word is sometimes

a designative of measure in the general; which generic sense, however, from the specifications of price given, is here of course clearly out of the question. Already Mr. Mede long ago observed on this variety of size in the ancient chœnixes: and both in a copious memoir on the subject in the "Mémoires de l'Académie des Inscriptions," and also in later treatises on the Greek and Roman measures by Professor Wurm and others, I find the same conclusion substantially arrived at, as the result of the most careful and elaborate inquiry. There seem to have been three chœnixes in use among the Greeks and Romans, of the value of 3, 4, and 8 cotyles, or half-pints, respectively: the Attic being, as some would have it, the measure of 3 cotyle; as others, with more reason, I think, that of 4. Besides which values it is used in one passage by the Septuagint translators as a term answering to the tenth part of the Jewish *chomer*; that is as equivalent to the much larger measure of an English bushel.

Which, then, of these values would best suit the Apocalyptic symbol before us; which best help to a consistent sense in its several component details?—these details being, the horse's color, black, the constant emblem of distress and mourning; the rider's bearing a pair of balances in his hand, the constant symbol of equity;* and the cautionary and directive words addressed to the rider against injustice and wrong, as well as about the prices of corn, of which I was just before speaking? On instituting which comparison, the horse's color, black, seems at once to set aside all idea of the large Syrian chœnix of the Septuagint: seeing that wheat at a denarius, or near *Sd.*, a bushel, would indicate an era of superabundant plenty; which, however consistent with the ideas suggested by the balances held and the caution against injustice, would ill suit, or rather be diametrically opposed to, the color of distress and mourning.—On the other hand, the Attic chœnix, or wheat at nearly *Sd.* for a two-pint measure, that is, about 20s. the bushel, or 160s. the quarter, though well suiting the black color in the symbol, as indicating a scarcity-price of wheat, would yet ill consist with the prominent characteristic of the balance-holding, and the charge against injury or injustice in respect of both wine and oil: seeing that these latter indications must be admitted to constitute a most marked weakening of any intended symbolization of famine or scarcity, not a strengthening. Besides which there is very singularly added a specification of the price of barley also, such as to put all idea of scarcity out of the question. * * *

I find, that though the denarius for centuries previous, under both Republic and emperors, had been always scrupulously coined of pure silver, yet from the commencement of the third century, it began to be gradually more and more adulterated; to the value of one-half in the reign of the first Severus, and in the reign of Alexander Severus to the value of just two-thirds. So that as under that last-mentioned prince the denarius had but one-third the silver, and consequently but one-third the value, of the older and standard denarius, the Apocalyptic charge, "A chœnix of wheat for a denarius," proves to have given the literally true expression of its average price at that particular era.—Surely the coincidence must be deemed most remarkable.—Nor, though the comparative price of barley specified in the voice from the throne is considerably lower than its usual proportion to that of wheat, (it being but a third, not, as more usual, a half), is there anything in this inconsistent with historic probability: Alexander Severus' large and celebrated procurations of corn quite accounting for it; as they were doubtless most by far of wheat.

Thus did the prices of wheat and barley specified consist well with what the Christians living in Alexander Severus' time (the same that St. John here impersonated) might have heard addressed to the provincial presidents then in office by that emperor. And indeed I

* Multitudes of Roman medals, of every emperor almost and every province of the empire, are extant, bearing the device of a pair of balances;—generally in the hand of some one holding it, sometimes independent and alone. And, not even excepting those that attach to the Goddess Moneta, since the justice of the coinage, as well as the ancient custom of weighing money, is thought to be expressed thereby, they are all, I believe, in symbolization of equity. Indeed, many have the explanatory legend underneath, "Æquitas Augusti." See Rasche on *Bilanx*, Tom. i., p. 1530.—Bishop Newton, in a curious manner, associates together two of the most opposite meanings, as if both indicated in the symbol: "The color of the black horse befits the severity of their nature and their name (i. e., of the two Severi); and the balances are the well-known emblem of Justice, as well as an intimation of scarcity!"

think that with St. John himself the words enjoining them must almost have suggested those imperial provincial governors, as the parties addressed under figure of the rider; just as the monitory words of the Cassian law might in earlier times have suggested the provincial administrators of the old Republic: more especially as there was added that other monitory clause, in the same spirit of equity, about the wine and the oil; precisely the like to which seems to have been often charged on the provincial presidents by the juster emperors, in connexion with the imperial exactions of wine and oil, in their Canon *Frumentarius*.—If however of itself this indication was insufficient absolutely to fix them as the parties symbolized by the black horse's rider, the second and additional indication of his holding a balance, must, I conceive, when conjoined with the former, have set all doubt on the point aside. For the balance, from being the emblem of justice, came to be an official badge of those that had appointment to the supreme administration of justice; such as the Prætors at Rome under the Republic, and the provincial governors in the balances. Which latter accordingly used sometimes to have a balance struck, over the *curule chair* of their high office, on coins connected with their appointment: (was it not like a public profession of their sense of the duty of equity in their administration?) and together therewith sometimes also an ear of corn, or it might be a Roman measure, with reference to the procurations of corn charged more or less directly upon them; just as in the medal

THE ROMAN PROPRÆTORS' AND QUESTOR'S EMBLEM OF A BALANCE.



which the reader here sees engraved before him. Together these several pictured emblems would constitute, I believe, distinctive marks of a Roman Provincial Governor: as distinctive as the crown of the reigning Emperor, or the public sword-presentation of the military commander.—Which being so, and it being evidently the intention of the Divine Spirit to mark as distinctively as before the parties intended by the black horse's rider, let me beg the reader to observe with what beautiful propriety they have been all substantially interwoven with the imagery of the hieroglyphic before us. The balance was that which might appropriately be held in the hand of the rider. There, therefore, it was figured. For the *curule chair*, his very position as a rider, being indicative of authority and rule over the Roman people, was itself a substitute. And with respect to the wheat and barley, and the Roman measure also, forasmuch as the simplicity of the hieroglyphic, which might only consist of a horse and its rider, could not admit of their visible delineation, the defect was supplied by that audible mention of them, on which we have just been commenting, in the voice from the midst of the living creatures.

Christ, a Sympathizing Friend.

When he was on earth, he was kind to all and sympathized with all, but especially so with his true friends. When they rejoiced, his heart was filled with joy; and his tears were mingled with theirs, when they wept. When they suffered and sorrowed, he looked on them with pity; and when they cried for help, he was at hand to minister to their wants.

From many instances of the exhibition of his loving kindness and tender mercy, let us turn to two or three.

We read of the nobleman of Capernaum, "whose son lay at the point of death." That was a son much loved. Many fond hopes were centered in him. Perchance he was the main-stay of that family, their idol, and he could not yet be spared. They could not yet lay him down to his long, last sleep; and the father, with a heart overflowing with anxiety, grief, and affection, entreated the Saviour to come down ere the loved one should die. Jesus saw that faith, and those tears, and heard that earnest entreaty, and "thy son liveth" was the glad response he gave.

And who can forget the lonely widow, to whose arms he restored the son whom death had removed? In tears she was following him to his narrow home. "Weep not," fell upon

her ears. Christ spoke. He touched the bier, and "he that was dead sat up and began to speak."

Nor can we have forgotten the touching story of the Ruler's daughter, who was dying, "with no helper near;" we remember how she had already "bowed to the destroyer; her father, with bereaved and aching heart, besought the compassionate Redeemer to come and lay his hand upon her and she should live. We remember how he took her by the hand, and the weary slumbers that rested on her eye-lids were exchanged for the wakefulness of young and hopeful life.

Once more we turn our thoughts to Bethany. We stand by the bedside of a dying one whom Jesus loved. All that fond sisters can do, with care and love, is of no avail. Lazarus must die. He is dead, and Mary and Martha soon follow the remains of their brother to the tomb. That had been a happy family. Jesus had often been with them. They lived and loved together on earth, in hope of a blessed union in heaven. But now one is taken. Tender ties are sundered. The heart is left bare and bleeding. Jesus felt that he, too, had lost a friend. He sought the place of burial. At that friend and brother's grave, "Jesus wept," and called him back to life.

But to mention all the instances of the display of Christ's tenderness and love; to tell how he healed the sick, and gave relief to the sorrowing; imparted sight to the blind, and feet to the lame; fed the hungry and clothed the naked; how, in all the wants and woes of man he was always a sympathizing friend, would require an angel's pen and tongue.—Recorder.

A Remarkable Dream.

In the year 1795, the Rev. George Biddulph, at that time chaplain to the Earl of —, and my college associate, was in London; we spent much time together, and as he was a man of an earnest, serious turn of mind, our conversation was very much on religious subjects, he being anxious to dis sever me from the free-thinking principles of French and German philosophy, to which I was at that time much addicted.

One day being at Woolwich, we took a stroll on Blackheath, when we accidentally came upon a young man, who, having been overturned in a gig, had slightly injured his arm. The little service which we were enabled to render him, led to our spending the remainder of the day together, and as it was then hardly past noon, this consisted of several hours, which were sufficient to enable young men socially inclined, to become tolerably familiar before parting.

Our new acquaintance informed us that he was Lieutenant Macintosh, in the service of the East India Company, and that the following day he was to embark for his destination. He was a young man of remarkably prepossessing appearance and lively manners. In the course of conversation some words dropped from myself, with reference to an unfinished argument with my clerical friend, on our often contested religious subject. This led to the discovery that the young soldier was even more sceptically disposed than myself, and now with such an ally, the argument was resumed and continued till we were about to part, when the Lieutenant, asserting his positive belief in no other life than the present, declared that, if after death, his soul really existed—and he died before his new clerical acquaintance,—he would pay him a visit and confess his error, and adding that he would not fail to enlighten me also.

We parted, and we saw the Lieutenant no more, at least in this life. One remark I must make in this place, which is of importance, namely, that although the Lieutenant had told us his name, he had not mentioned his family nor his native place, nor had we inquired about them, and after that time neither of us thought more of him I believe than is commonly thought of any passing, agreeable acquaintance, who has enabled us to spend an hour or two pleasantly.

One night, however, about three years afterwards, I dreamed that I was sitting in my library as usual, when the door opened, and a young man entered, whom I immediately recognized to be Lieutenant Macintosh, though he was then wearing a captain's uniform. He looked much sunburnt, as one might naturally expect a man to be after about three years' exposure to a tropical sun. His countenance however was grave, and there was a peculiar expression in it, that even in my dream excited an unusual degree of attention. I motioned to

him to be seated, and without addressing him, waited for him to speak; he did so immediately, and his words were these:—

"I promised when we were at Woolwich, together, to visit you if I died. I am dead, and have now kept my word. You can tell all your friends who are sceptics, that the soul does not perish with the body."

When these words were ended, I awoke, and so distinctly were they, as it seemed, impressed upon my senses, that for the moment I could not believe but that they had been spoken to me by the actual tongue of man. I convinced myself that the chamber was empty, and persuaded myself that this was but the effect of my excited imagination, and again slept.

The next morning I regarded it merely as an ordinary dream. I was not a little surprised, therefore, when early in the day, I received a visit from my friend Biddulph, who instantly accosted me with the inquiry, whether I had heard any news of that Lieutenant Macintosh, whose acquaintance we had accidentally made three years before. I related my dream. "Strange, indeed," he said, "then of a truth he is dead!" he then related that the preceding night he also had a similar dream, with this difference, that it was twice repeated, and that each time he was desired to write to —, in Invernesshire, where lived his mother and sister, and to inform them of his death; the apparition in his dream adding each time, that this would be a great affliction to them, and therefore he laid it earnestly upon him to offer them all the consolation in his power."

After the first dream Biddulph, like myself, in awaking, had persuaded himself, that it was merely a dream, and after some time had again slept, when it was repeated precisely as before, and then on waking, he had risen and written down not only the address, but a letter to the clergyman of the parish, inquiring from him if a family such as had been intimated to him, lived at the place mentioned, but without giving him the reason for this inquiry.

When day came, however, the whole thing seemed to him so extraordinary, that he determined to come and consult with me, who had known the young man equally as well as himself, before he took any decided step.

The whole thing appeared so strange, and so contrary to all human experience, that I could only advise him to send the letter which he had written, to the clergyman, and be guided by his answer. We resolved not to mention the subject to any one, but we noted down the date and hour of these remarkable dreams.—A few posts afterwards settled the whole thing. Mrs. Macintosh and her daughter were living, as had been told in the dream, at —, and the clergyman added, that he hoped his correspondent had news to communicate respecting Captain Macintosh, about whom they were anxious. Thus two points were proved; our lieutenant had become a captain, and his mother and sister were living at the address communicated in his dream; as a natural inference, therefore, the third fact was true also.

As the best means of communicating the sad intelligence he had so singularly received, Biddulph determined to make a journey at once into Invernesshire; he did so, and singularly enough, that visit ended in his marrying Miss Macintosh.

In the course of a few months official tidings came of the death of Captain Macintosh, who had died by a *coup de soleil*, while hunting up the country with a party of brother officers, and the time of his death exactly corresponded with that of our dreams.—Howitt's Journal.

The Gentleness of Christ.

What an expression! How much is there in that short sentence! How much to admire, how much to imitate! Christ performed great deeds, such as no one ever did; but not that we should imitate them. He spoke to the tempest and stilled the rolling billows, but not that we should lift up our voices when the wind blows, and the thunders roll, and the waves are piled mountain high, and attempt to hush them to peace. He stood by the grave and spoke, and the dead man left his tomb and came again to life—but not that we should place ourselves by the graves of the dead and attempt to restore them to life. He opened the eyes of the blind, and taught the lame man to leap as a hart, and the tongue of the dumb to sing—but not that we should imitate him in this, or attempt by miracles to give vigor to the feeble, or health to the diseased. But Christ was meek and gentle, that we might be so too. Christ was benignant and kind, that we might be so too. Christ patiently bore reviling, that we

might do it also; he was not irritable, and uncharitable, and fretful, and envious, and revengeful—and in all these we may imitate him. His was a life of benevolence, diffusive like the light of a morning without clouds; a life undisturbed by conflicting emotions; unbroken by a harsh and dissatisfied temper; kind when others were unkind, gentle when the storms of furious passion raged in their bosoms; and tranquil and serene while all around him were distracted by anger, and ambition, and envy, and revenge. To us may the same spirit be given; and while the world around is agitated with passion, and pride, and wrath, in our hearts may there reign for evermore "the gentleness of Christ."



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, OCTOBER 14, 1888.

"Historical Testimony,"

"CONSIDER" IT.

In the "Harbinger" of Sept. 9th, at the close of an extract from Gibbon's History, with corresponding notes, the following sentence is found:

"Those 'who seem to be somewhat'—who cannot see the truth by the sole light of Scripture, are invited to consider this historic testimony." J. B. C.

We have often been requested by our brethren to desist from noticing the graceless assaults that are perpetually made upon us from this and another source, and if the cause of truth did not demand that we speak occasionally, we would comply with that request unconditionally. But the enemies of the cause within, as without, grow bold by our neglect.

We must, therefore, like the old defenders of truth, use a two-edged sword, to cut both ways. Our friends must therefore try and bear with us, once in a great while. If we answer them according to their folly, we must become like unto them; if we do not answer them, they become wise in their own conceits. The same disabilities which lead to their blunders, in reference to us, disqualify them to perceive that they are unworthy of notice. Hence if we do not notice them, the next thing to be done is to tell the world in triumph that nothing can be said against their unrighteous accusations. Some of our friends have seen how much ingenuity such spirits can exhibit, in the remarks made upon our late Conferencees, in which the most unauthorized insinuations and charges have been made. Now, as we did not expect the truth to appear in these remarks, and as we knew our readers, and those who were present at these Conferencees, had eyes of their own, we have said nothing in reply to the remarks referred to. But another brother has done this, in the paper devoted to this species of popish dictation among us, in which the accusations complained of appeared. And that brother is told, in the true spirit of a vicar apostolic, "neither brother N. nor any other has attempted to disprove what we have said." That is all perfectly in character. The writer of it having evidently got the fancy into his head, that we ought to "fall slain at his feet," by blows which he must have made before a mirror—for he talks of "self"—we take this opportunity to report that we are neither among the killed, wounded, nor missing. And while we consider the testimony of Gibbon, let this testimony of Solomon be also considered: "These six things doth the Lord hate: yea seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and him that soweth discord among brethren!"

This "historic testimony" of Gibbon, which we are invited to "consider," is certainly a characteristic curiosity, and in this light we may consider it a moment, though we do not indulge our curiosity very often in any department. We say, we are invited. To be sure we are not named in the invitation, but then, although we make no claims to the black art, or to special Divine aid, we have been so frequently favored with the attentions of the world-be St. Pauls and Elijahs of our day, that we know them as well as Nehemiah knew the mongrel children among the

Jews, by their speaking "half in the speech of Ashdod." Neh. 13: 24.

But to consider the "important testimony." The quotation from Gibbon, his infidelity aside, is appropriate testimony, or it is not. If he meant, in sketching the history of opinions connected with "the progress of Christianity,"—if he meant, by "the immortality of the soul," what we understand to be its meaning in the question at issue—i. e. the soul's capability of a separate existence, whether conscious or unconscious, in the separate state—what he says is appropriate, let its character for truth be what it may. But if he uses the phrase only as a general reference to "a future state of existence," whether by the resurrection or not, his testimony is inappropriate, because it would be a mere assumption to apply it to a particular on which he does not necessarily speak. That he does not use the phrase in this sense—the only sense in which it can have a proper application to the question at issue, is evident from several considerations.

1. The history itself shows that Gibbon speaks of the doctrines of "the immortality of the soul," of "a state of future rewards and punishments," of "life and immortality," as being one and the same thing. They are with him doctrines and phrases of synonymous import. Gibbon never intended to make or to record the distinction between different views of a future state of existence, as these distinctions are now understood.

2. There were no such distinctions to be recorded, because they were not known to exist. All who believed in the resurrection believed in the soul's capability of a separate existence—though all who believed in a future existence did not believe in the resurrection—while all who denied the soul's capability of a separate existence, denied also the resurrection. The belief of a future state of existence by the resurrection, disconnected from the belief of the soul's capability of a separate existence, either conscious or unconscious, was never heard of by Gibbon, or any one else, before, or at the period embraced in his history; or if it was, no evidence of the fact has appeared. From the days of the patriarchs to the days of the apostles, there was believed to be as distinct a receptacle for the soul, when death took place, as for the body; and even when the body found none, that of the soul was sure. Jacob had no "doubt" that Joseph was "rent in pieces" and "devoured;" and yet he had no doubt that he would "go down unto his son." When a dying patriarch "gave up the ghost," when a prophet, being informed that he was about to be "gathered unto his fathers,"—though his body was to be buried hundreds of miles from where the bodies of his fathers rested; when the Psalmist prayed, "Gather not my soul with sinners;" when the Saviour was about to "give up the ghost," and said, "Father, into thy hands I commend my spirit;" and the dying martyr of Jesus addressed the same words to his Lord, there was no pre-eminently "dear brother" standing by, to mock and insult them about their "imaginary ghostly souls." If there had been, patriarch and prophet, Jesus and his martyr, and even Gibbon himself, would have placed him in another class than with believers in "every portion" of the counsel of God. There were no such ones to speak of, and of course they are not spoken of, by Gibbon or any body else. What he says of the "universal" sentiment of "the primitive Christians," in the same chapter from which the "important testimony" is culled, proves, so far as he is worthy of credit in such cases, that he had heard of no such cases.

3. The manifest design of Gibbon, in the two chapters devoted to "the progress of Christianity," as any sensible Christian must see, and as the best critics testify, (see Milman's notes,) is to cover the whole Christian system with contempt. He evidently meant to insinuate that the hope of a future life, as made known throughout the Bible, had no better foundation than nature, reason and superstition. All the infallible and glorious proofs of its truth Gibbon held in the most ineffable contempt; and no man, unless blinded by his own weakness or infatuation, could have failed to perceive it, or would have brought his testimony to their aid. Hence Gibbon informs us, that prior to Christ the doctrine of a future state made but little progress; but by the agency of Christianity it triumphed, in spite of all opposition, till it prevailed over a large portion of the earth. And he is careful, as he records the reasons and means of the progress of Christianity, to lead it with all the odium, by sneers and innuendoes, that he can,—very much as the one who quotes him treats the hated idea, which he cannot disprove, that man has a soul capable of existing separate from the body. So it will be seen that the "important testimony" of Gibbon is all against

the one who quotes it, for he testifies that "the doctrine of life and immortality, which had been dictated by nature and approved by reason,"—the reason of the philosophers, Socrates, Plato, and others of whom he had been speaking; "and received by superstition"—the superstition of the Pharisees—did obtain the sanction of divine truth from the authority and example of Christ.

This is evident from the fact, that Gibbon says in another place, "the Pagan multitude rejected the inestimable present of life and immortality, which was offered to mankind by Jesus of Nazareth." (M's Gibbon, chap. 16.) And these words, "life and immortality," are the same that occur in the passage quoted by the *Harbinger*; though Bro. C., in his "notes," substitutes for them the words, "immortality of the soul;" and says, or makes Gibbon say, "this doctrine needs the sanction of divine truth from the authority and example of Christ"—as if Gibbon had said, that the doctrine named by him had not received the "sanction" of Christ. But how could Gibbon say, that Christ "offered" that to man which had not "obtained" and still "needs" his sanction? Gibbon does not say what he is made to say. But the *lapsus lingua* is absolutely necessary to make his testimony of any value to the one who quotes him. When a witness is on the rack, he must speak as the inquisitor dictates.

Gibbon testifies that what was omitted in the law of Moses; what was darkly insinuated in the prophets; what the Pharisees accepted as a tradition; what was dictated by nature, approved by reason, and received by superstition, did obtain the sanction of Christ. We could prove this abundantly by quotations from Gibbon. We refer our readers to the history itself; and they will see how partially and carefully the "important testimony" must have been selected. If Gibbon testifies to the truth of Christianity, he testifies to the "truth" of the immortality of the soul.

But a man who can settle a question by portions of the word of God which have no reference to the question, can of course make as good a use of the testimony of Gibbon, though directly opposed to him, as of any other testimony. Gibbon "adores the mysterious dispensations of Providence, when he discovers that the doctrine of the immortality of the soul," i. e. "a future state of rewards and punishment," is "omitted in the law of Moses." The ultra Universalist calls it a triumphant modern discovery. And Bro. Cook and the *Harbinger* seize on the "important testimony" to "endorse or affirm" their "stupendous theme!"

Gibbon and the Universalist can see nothing more of "a future state" in the promises made to the patriarchs, and by Moses, than the "pious Sadducees" could, "who were strictly attached to the literal sense of the divine book, which they revered as the only rule of their faith" (!) How important that their "principles of interpretation" should be preserved and prevail. All they did was to "omit the parts essential to the whole truth." e. g. : "There is the literal account of man's creation, fall and death. Was he not made of 'dust'?" Was he not to "return to dust?" Did not Abraham declare before God that he was nothing "but dust and ashes?" Does not David say that God "remembereth that we are dust?" Does not Solomon declare that "the dust shall return to the dust as it was?" Does not dust mean dust, as the best lexicographers all agree? Do not all these scriptures harmonize with this primary account of man's creation, fall and death? This then is the light of the harmonious Bible testimony. Man "is dust," nothing "but dust!" Amen. Stupendous truth! Thrice holy, strenuous, theme! Man's origin is dust; his end is dust; let all who love the Bible rejoice that they are dust! And beware of men. A learned theory opposed to this is, at best, but refined infidelity. It is a great historic fact, that the Platonic view is unsupported by any solid proofs! Those who "seem to be somewhat"—who cannot see the truth by the sole light of Scripture, are invited to consider this historic testimony. Let those Sadducees and others who persist against light in following Plato's vain imaginary notion of the human soul, wake up, and leave that train, that they may avoid its impending doom! The devil, Plato, the Targums, Josephus, the doctors, the established priesthood of the idolatrous eastern nations, cannot be safe. They must all become—nothing but dust!

Thus the "pious Sadducees" could argue (!).—And perhaps they had discovered the difference between "primary and secondary scriptures;" or, what would be better still, that a figurative allusion to "vapor," for the purpose of illustrating the *brevity* of

life, would prove that vapor was the *principle* of life. (Jas. 4:13-16.) If they had not made this discovery, it has been made since.

We suppose it is now understood—and if it is not, "the important historical testimony" to prove it is abundant, and should be "considered" by those who have so often been cautioned against "the leaders"—that the question is not now, Whether the soul sleeps in an unconscious state at death; but whether there is any such thing as a soul to be in any state—conscious or unconscious. There can be no greater absurdity than to talk of a thing being in "a state" that has no distinct existence. Now, it is well known that Bro. C., or some of his companions in arms, are perfect Sadducees on this point. Nothing is more common than to hear them speak as Deists and infidels do: "What is this immortal soul, this man inside of a man? What part of a man is it in? His fingers or toes? his head, hands, or feet? How does it get into him? Who sees it go in or go out?" &c. &c. An article on the subject, in the *Boston Investigator* of the 4th inst., which does not profess to be an Advent paper, and from which we give an item, will show how they talk:—

"What, in the component parts of man, can the soul be? Is it the corporeal system, or any part thereof? Is it the life of the body? If it is, is it any more immortal than steam, wind, or water, which by their action on machinery keep it in motion as long as the machinery is in order, and either of these powers applied? Shall we say that life is immortal, because while acting on the human system it keeps it in motion? Or because when it ceases to act we cannot identify it or determine its destination?"

On this point, then, it will be seen, that the *Investigator* and those brethren are "as much alike as twin sisters." We do not, however, put them on the same footing: we know the latter agree with us in the hope of immortality, though they stand on common ground with the infidel, on the nature of man, and his condition in death; or rather, they contend for the same in "theory," but practically they talk just like other Christians—just as the fatalist in theory forgets his fatalism in practical life.—Whether "from the force of natural reason, or like Caiaphas," we do not know. Our brethren do not want to "lose their souls," or that others should lose theirs. And this should show the absurdity of the theory, if "they cannot see the truth by the sole light of Scripture."

The ancient philosophers, who are held in such abhorrence, supposed that all the troubles of man's condition grew out of their bodies.—Get rid of them, and all would be right. The theory of our brethren, on the other hand, says, Get rid of your souls. This breath, wind, vapor, or whatever it is, that constitute the life of the body, must be "extinguished," and the body be quickened and vivified by the Spirit of God, and then all will be right. That "our spirit," with which "the Spirit of God witnesses" that we are "children and heirs of God,"—that this is to be re-united to the glorified body, is all "imaginary." No, it is the body that is the man: that, and nothing else, is to be "revived and rise" in the case of the dead in Christ, or be quickened into immortality in the case of the living, "at his coming." So that, according to this theory, we must all "lose our souls," by becoming immortal, whether we lose them here for Christ's sake or not. If you contend that the soul that now lives in the body is to be re-united to it, or quickened with it, you "dishonor the Lord Jesus Christ." He must give immortality to, and live in our bodies—just as GIBBON supposes the ancient prophets were organs of the Holy Ghost—to affect them as a trumpet or flute is affected by the one who blows the wind into it, or you rob Jesus of his glory, as "the resurrection and the life." This, if we can understand it, is the theory which claims, exclusively, to be so "literal, harmonious, and glorious." It has no idea of "a man inside of a man"—the "inner man," as PAUL calls it.

We believe, however, that Christ will confer immortality upon something in man besides his dust. A resurrection that "leaves his soul in hell," hades, though it may give "incorruption" to "his flesh," we do not understand, and could not value very highly if we did. The immortality for which we hope and contend, theoretically and practically, embraces the whole man, "soul, body, and spirit." We shall wait for a higher verdict than has been given, before we admit it to be "imaginary." And if brethren see fit to make their speculative tenets a subject of contention, and bring infidels to their aid, we may be pardoned for giving their testimony its full weight, when so urgently "invited" to do so.

4. But suppose GIBBON does use the phrase, "Immortality of the soul," in the special sense assumed, and the only sense in which it could have any force on the question at issue, as expressive merely of its

* See King's sermon, published at the "Trumpet" office, and trumpeted over the land.

capability of a separate existence, the "important testimony" is of no use to the one who introduces it. This is evident from the commentary, or collusion, which Bro. C. has to perpetrate to give the testimony the right bearing. The witness himself is put to the torture by the one who employs him. We say nothing of the parts of the testimony found in GIBSON's history, which are omitted. Let those who have it read the two chapters on Christianity through, with the notes of MILMAN. But we do assert, not only that, by an assumption, (which we have already pointed out,) a sense is attached to words that was never intended by the writer, but granting that the assumption is founded in a true construction of GIBSON's testimony, his commentator makes him say what he does not say.

In addition to what we have already pointed out, Bro. Cook says, "the Pharisees got the doctrine of the immortality of the soul from the heathen, in the estimation of this historian." GIBSON does not say so. The only statement in the testimony of GIBSON, which can be tortured into proof of such an "estimation," is, that among the "new articles of belief" which "the Pharisees accepted from the philosophy of the eastern nations, under the name of traditions," was "the doctrine of a future state of rewards and punishments." But if this necessarily implies the belief in "the immortality of the soul," which fills Bro. Cook's soul, we were going to say—with so much horror, he must either embrace that "doctrine of the devil," as he calls it, give up his faith in "a future state of rewards and punishments," or acknowledge that his faith, too, is linked with "heathen philosophy," and "an eastern priesthood." The peril of this predicament must be exactly in proportion to his consistency. His friends, however, will not be alarmed. But GIBSON does not say that the Pharisees "got" even the doctrine of "a future state," &c., "from the heathen." He says, that "to the authority of Scripture," which he admits "darkly insinuated" the doctrine, "the Pharisees added that of tradition," and that "under the name of tradition they accepted" this.

And here, as it seems to be a very suitable time and place, we wish to have one important point settled, in which all hands appear to be agreed. Let it be understood, then, that on the simple question of the soul's capability of a separate existence,—aside from the hope of the gospel,—the only, or principal question in dispute in this article, the "trains" to which we respectively belong are designated, though Bro. C., with his peculiar "conviction" of honor, has blended other questions, on which there is no dispute, with this, for the purpose of getting us into "the train" with the devil, paganism, popery, Swedenborg, the Shakers, and everything that is abominable in popular spiritualism: just as the officials of the inquisition paint images of devils on the dresses of the poor victims of their persecuting malice, in which they are compelled to exhibit themselves for an auto-da-fé; and just as BROWNSON and his popish masters put LUTHER into the same catalogue with VOLTAIRE and MAHOMET, because he rejected, as they did, the authority of the Pope. On this simple question, then, according to Bro. COOK's own showing, we are in the same train with PLATO, SOCRATES, the Pharisees, &c. &c., while he is in the train with ARISTOTLE, the murderers of SOCRATES, the "pious Sadducees," &c. &c.

Now, we should be perfectly willing to let it rest there till the trains stop, and we meet where all will be set right without any further argument or contention. But we know very well that this will not be, unless that day comes very, very soon: it cannot be. We know very well the men and the spirit with whom we have to do. SOCRATES was put to death as an atheist, for believing in the immortality of the soul, by those who believed in its annihilation at death. If Bro. Cook, and those who sympathize with him in these fiendish assaults, had the disposal of our case, we should expect no better fate at the hands of these distinguished successors of his murderers! The man who will bear false witness against another, supposing or asserting that it is to prevent "the dishonor of our Lord JESUS CHRIST," is ready to do anything else under the same infatuation! If the cause of truth, or the honor of our LORD, need any such work to be done for their advancement, even about their worst enemies, we cannot do it: it must be done, if at all, by those who serve "another Jesus," or "preach him of envy and strife."

We have only to say, in closing, having thus complied with the invitation to consider the important historical testimony of GIBSON, that it is a bad cause that needs such testimony; it is a bad testimony that needs such a commentary; and it is a bad commen-

tary that ascribes to the writer what he never said. On the character of the commentator and his abettors, we do not pronounce. How far a man may be excusable for what he does when "unconsciously inoculated" with the fancy that he is so led by "Jesus" and "a special Providence," that all he does is right, we do not presume to say. This we do know; it is not "safe" for us to take a position, which requires a partnership with whatsoever "maketh a lie."—"The worst of madmen is a saint run mad!"

When a man, who assumes to be a saint, par excellence, calls an infidel to his aid in assailing us, the faith of CHRIST, the prophets and apostles, whatever view may be taken of his case, he pays to us, or our faith, the highest respect of which he is capable.

THE LAWS OF SYMBOLIZATION.—The first article in the Oct. No. of the *Theological & Literary Journal*, the contents of which we gave in our last, is on the Laws of Symbolic Interpretation. We should be happy to give our readers some idea of Mr. LORD's views on this question, which are very happily expressed in the article referred to; but the Journal being copyrighted, we are not at liberty to copy from it, so as to present any clear view on the question. Those of our readers, therefore, who wish to read what may be said respecting them, will have to get access to the work in question, which is \$3 a year. We do not wish by this to be understood as endorsing his views; for on some points we regard him as open to severe strictures. We rejoice, however, that he has so much truth to present to a mass of minds, whom we should be unable to reach.

BRO. WEETHEE has left this city, and gone to New York, Baltimore, &c., on his return tour. His lectures here were listened to with much interest and profit. He has matured and systematized his rules of symbolic interpretation, in accordance with which he has been lecturing for the last four years. We do not know that they are materially different from those which we have always applied in the elucidating of the same subjects; but they are more happily arranged and expressed, which renders them more clear and harmonious. We trust he may be prospered in all his efforts to extend a knowledge of the truth, turn many souls to righteousness, and shine as the stars forever and ever.

Foreign News.

The steamship *Cambria*, Capt. W. HARRISON, arrived from Liverpool Friday 6th inst.,—left on the 23d ult.,—bringing three days later intelligence, which is of a most deeply interesting character. We copy from WILLMER & SMITH'S *Times* of Sept. 23d.

The continent of Europe appears to be still in a state of convulsion from the Mediterranean to the Baltic.

Ireland.—The southern districts of Ireland continue in a disturbed state. The accounts in relation to these movements are so highly colored, to suit the views of the different parties, that it is impossible to form a satisfactory opinion as to their origin, causes, or extent. The most probable statement of the causes of the outbreak is, that the peasantry are driven to the commission of outrages through sheer distress. The combined effects of the destruction of the potato crop, and the seizures made by the landlords of their corn for rent, have forced these unhappy men to bid defiance to the laws, and prey upon the property of their neighbors.

One feature is particularly observed upon by almost all the writers for the public press in Ireland—there seems to be a growing feeling of disrespect towards the clergy on account of their conduct during the late outbreak. We are not competent to speak authoritatively on the subject, but certainly, from the news which reaches us it appears undeniable that the Catholic clergy have lost a very considerable share of their influence over their flocks; and this, taken together with the prevailing distress, must render the collection of the stipends of the clergy most precarious during the forthcoming winter.

The police state that there are so many scouts in every direction to give intelligence to the insurgents, that they are enabled to disperse before they gain their place of rendezvous, and collect again as soon as they return to their barracks. The rebels are sending notices to the farmers to convey provisions to their camp, and threatening them, that if they sell any of their produce to the merchants, they will be visited with their vengeance. Business is, therefore, very bad, both here and in Clonmel, as public confidence is in a great measure destroyed by the state of alarm in which the people are kept, and they are very unwilling to part with money, not knowing what turn events may take.

The State prisoners, O'Brien, M'Manus, Meagher, Leyne, and O'Donoghue, were removed, on Monday night, from Kilmalmain to Clonmel. Great privacy was observed, and the utmost precaution was adopted. A special train was provided, and a guard of about 200 constabulary and police, with fixed bayonets, and pistols loaded and capped, were stationed at the depot. All the prisoners enjoyed excellent health and spirits.

Italy.—From Bologna we learn that Cardinal Arnat was taking energetic measures for the suppression of the seditious movements there. Several arrests had taken place.

According to reports current in Paris, a serious difference of opinion has arisen between the mediating powers and the Government of Austria, on the subject of the city of Venice.

The Austrian fleet was preparing, on the 8th inst., to blockade Venice, whilst Gen. Welden was concentrating his troops to take the city by assault. It is added that the French Government had in consequence determined to send several ships of war to Venice, and to make at the same time a diplomatic remonstrance to the Cabinet of Vienna to require it to abstain from continuing the war against Venice.

At Modena the Duke has placed two cannon before his palace, and has surrounded himself with a numerous foreign guard. The accounts from Rome have been growing more and more untoward, but the advices through the French papers suddenly take a very gloomy turn:—"On the 1st and 2d of Sept., 'the time of proscription' commenced. Several obnoxious individuals, including the Advocate Fontana, were marked out for assassination, and either severely wounded or slain, by the dagger or the pistol. The number of victims on the 1st included seven killed and four wounded, and the list of proscription included about eighty individuals. On the 2d all government was at an end; and how it will terminate," concludes the writer, "God only knows."

Naples and Sicily.—The Neapolitans have entered Messina after five days bombardment.

Up to the 6th nothing decisive took place. A party of about 500 Swiss, who were landed on the beach, succeeded in gaining possession of a small redoubt at the entrance of the city; but they were forced to abandon it, leaving sixty of their men dead. The remainder, however, retired in good order. From this moment the enthusiasm of the Messinese knew no bounds, and their shouts of victory were heard even far as the ships in the roadstead. Several of the leaders went on board the French ship *Heureule*, and from their excitement it might be imagined that a fearful struggle was about to take place.

During the 6th the cannonade was more sharp than ever; the citadel never ceased throwing shells into the town, which caused great ravages; and the less enthusiastic of the Messinese began to feel discouraged, and in the evening a number had taken refuge on board the French and English vessels.

On the morning of the 7th order and confidence began to fail, every one felt doubts of success, and the cause of independence succumbed. The cannonade, interrupted for a short time, recommenced with increased violence; the army was landed, and the steam-vessels entered the port to co-operate with the troops. A few moments after the Neapolitans were in Messina, and gained possession of the forts without firing a shot.

On the 8th the firing had entirely ceased, everything was calm; the country presented an aspect of desolation, and several parts of the city were in flames. A large number of the population (more than 10,000 persons, of all ages and sex) had sought refuge on board the French and English men-of-war, and numerous families had gone into the interior of the island.

The pen refuses to record the horrors which were perpetrated on both sides; there were many scenes which were only worthy of cannibals. Bodies were cut up into pieces, roasted, and eaten! It was in this manner that the Sicilians treated about 50 Swiss and Neapolitan prisoners.

Meantime, the state of affairs in Sicily is reported as most unsatisfactory. The King has prorogued Parliament from the 5th of September till the 30th of November; and this step, which was alike regarded by all parties—ultra-royalist and liberal—as indicating an overthrow of the constitution, led to insolent demonstrations of triumph on the part of the lazzaroni, which had ended in a collision with the liberals, calling for the interference of the troops. The most rigorous measures were consequently enforced to disarm the people, and Naples was considered again in a state of siege. Amongst all ranks, and especially on the part of the Government, alarm and embarrassment prevailed; and, to the disappointment of the masses, the grand popular *festa* of Pieve di Grotta, in which the royal family have joined from time immemorial by going in procession to the Grotto of Posillipo, surrounded by all the national forces, was not allowed to take place. The events going on at Messina also caused the greatest anxiety.

A telegraphic dispatch received from Sicily states, that the Vesuvius steamer had been ordered by the Sicilian Government to land troops at Milazzo; that the Neapolitan troops that had advanced from Messina had been repulsed on the 8th.

Northern Italy.—A letter written from the Sardinian head-quarters (Alexandria), and dated the 14th ult., states the belief of the writer, who is one of the King's Cabinet, that Charles Albert will not renew the armistice at its expiration on the 20th. He has been frequently heard to say, "I will resume the war; doubtless I shall perish in it. Be it so; I shall be succeeded by others who will complete what I have commenced." The prorogation of the Chambers is ascribed to the desire of the King not to be opposed in these projects, and even to prevent any discussion on the subject.

The amount of troops ready to enter on a campaign was, on the 3d ult., 102,000 effective men.—It was expected that on the 20th, the day of the expiration of the armistice, it would amount to 145,000.

The *Moniteur du Soir* says:—"The report has been spread that Marshal Radetzky has declined the proposition for a prolongation of the armistice. According to our information, Marshal Radetzky has declared that he would submit the question to the Cab-

inet of Vienna, but that he would continue it in point of fact, and would break it only in the event of his being attacked.

The *Venice Gazette* of the 3d ult., contains an appeal to all the priests of Venice to collect arms for the defence of the country. The fortress of Ossop still holds out.

The English Minister at Florence had ordered Captain Codrington, commanding the *Thetis*, to land 200 seamen, who should, in common with Tuscan soldiers, occupy one of the forts at Leghorn, so as to supply a place of refuge for the foreign inhabitants who might resort to it. Before this measure was executed, however, the populace had obtained possession of the forts. The Grand Duke is said to be in despair. More than half the National Guards who had been convoked at Pisa, dispersed, declaring that their duty was only to protect their own homes.

Austria.—After a brief interval of tranquillity, Vienna has again been the scene of disturbances, and democracy has triumphed. A certain Swoboda set on foot, about two months since, a *soi-disant* philanthropic society for the benefit of his fellow men, the ultimate object in view being his own profit. He issued notes at two florins each, which notes, according to his prospectus, might increase in value to the amount of 100 florins. The bearers of these notes endeavored to pass them as current, under the delusion that they were guaranteed by the State; the State refused the guarantee, and the consequence was a tumult.—On the 12th inst., thousands assembled before the palace of M. Doblhoff, the Minister; drums beat, the soldiers of the line were ordered out, preparations for barricades made, and order only restored by M. Doblhoff issuing a proclamation, promising to cash the obnoxious notes.

The Hungarian part of the Emperor's dominions is in a still worse state. The fall of Prince Metterich led to arrangements that allowed the Hungarians to appoint their own Minister, independent of the Cabinet of Vienna; they were at once chosen from the princes and political chiefs, including Prince Paul Esterhazy and Count Szechenyi, with Kossuth and Deak.

The deputation arrived at Vienna on the 7th inst., and met with a repulse. It is anticipated that on their return a Republic will be declared, with Kossuth for Dictator. In the meantime, the Ban of Croatia has entered Hungary, crossing the Drave at three points with a large army, declaring himself to be on excellent terms with the Emperor, and that his object is to prevent the dismemberment of the Austrian Empire. The *Lantern* is rising in Hungary, and the Archduke Stephen has declared his intention of fighting in its defence to the last extremity. Count Szechenyi has been placed in a mad-house, having lost his reason from overwork and excitement.

Subsequent accounts inform us that martial law has been proclaimed at Vienna, and some reports state, though we expect without foundation, that the Emperor has again fled.

During the day martial law was proclaimed by the Ministry, but this only added fuel to the excitement of the populace. All the gates were occupied by the National Guard, the communications intercepted, and an imposing force drawn up before the House of Assembly. The Diet was still deliberating when the post left.

The *Times* correspondent, writing from Vienna under date of Sept. 15th, says: "Everything was quiet yesterday. It is said, to-day, that Bathanyi, being unable to form a ministry, Kossuth has received the order to form it. The sympathies for the Hungarians are increasing. The Ban Jellachich is considered as a partisan of the old dynastic party, who would not only fight against the Hungarians, but suppress the liberties of the Austrian nation. The last news from the scene of warfare is of the greatest importance.—It is that a Turkish army has crossed the frontier and entered Croatia. They have occupied Stettin."

Prussia.—Riots occurred at Potsdam on the 12th ult., and though they were easily quelled, they offer a very alarming proof of the demoralization of the army, for it appears that some of the soldiers in garrison took part in them.

The *Cologne Gazette*, of the 17th ult., says:—"However insignificant the disturbances at Potsdam may appear, from the semi-official statements of some papers, they have, nevertheless, one feature of fearful importance. The Potsdam events, to say the worst, and to say it at once, were not riots, they were a mutiny, and as such they constitute an event hitherto unknown in the annals of the history of Prussia."

Germany—Frankfort.—The following letter dated Frankfort, Sept. 18, half past 7 p. m., shows that our anticipation of further outrages has been confirmed:—"The resolution of the majority of the National Assembly to ratify the truce with Denmark, immediately caused a violent explosion of indignation on the part of the democratic unions and societies of this city. At a great popular meeting yesterday evening, the most inflammatory speeches were delivered by some of the orators. The meeting passed a resolution to the effect, that the majority of the National Assembly were traitors to Germany and the German people.

"An enormous barricade was erected at an early hour this afternoon in the Dingesgasse, and at the present time there are not less than thirty in different parts of the city."

The troops have had up to the present time several killed and wounded. Our last accounts were to an early hour in the evening of the 18th. It appears that the insurgents at the barricades fought with determination, though but very imperfectly armed. A truce was granted about 6 p. m., which lasted somewhat more than an hour, when hostilities were recommenced, by the troops opening upon the people with musketry and cannon. The struggle was con-

(Continued on page 88.)

Correspondence.

Christian Experience.

NO. IV.

Having urged upon the Christian reader the importance of "growing in grace," and shown that it was necessary thus to do in order to retain justification, I will now proceed to point out some of the temptations which Satan causes to bear upon the minds of those who would enter upon the narrow path, and make advancement therein.

I think that the first temptation usually suggested to the mind of the earnest seeker after godliness is this: "Others may obtain this salvation, but it is not for you. Your offences are so aggravating in their character, that you need not expect that God will forgive them." This suggestion strikes at the root of God's unbounded love, and the all-sufficiency of the atonement, as set forth in the Bible. It makes the Almighty a respecter of persons, which his word assures us he is not; but that in "every nation, he that feareth God and worketh righteousness, is accepted of him." "Whosoever will, may come and partake of the waters of life freely." There were no limitations to the invitation of the Saviour:—"Come unto me all ye that are weary and heavy laden, and I will give you rest." All are included, and to all who comply with the invitation, rest will be given. "Look unto me and be ye saved, all ye ends of the earth." Jesus "is able to save to the uttermost all who come unto God by him, seeing that he ever liveth to make intercession for them." Let the soul thus tempted read these precious promises over and over again, and by an implicit reliance on them, put to flight the wily tempter. Temptations are always at variance with the Word, and by carefully testing the suggestions made to our minds by it, we may detect the cloven foot of Satan, and by an unwavering faith in that Word, we may successfully ward off all his fiery darts.

If the individual overcomes this temptation, and obtains salvation, without, perhaps, experiencing all those strong and lively emotions of the Spirit that characterizes the experience of many, Satan will very probably attack him in this way: "You must not suppose you have obtained religion; you do not feel so joyous and happy as A., B., or C., therefore you must be very careful how you confess that you are justified, for it is more than probable that you are not; because if you were, you would feel as joyful as those individuals do." Many a young convert, whose transition from darkness to light was not strongly marked, but calm and peaceful, has thus been thrown back again into the bondage of unbelief; whereas if, instead of comparing their experience with that of others, they had turned to the sacred oracles, and there read, that, "being therefore freely justified by his grace, we have peace with God, through our Lord Jesus Christ;" and that "the Spirit of God testifies with our spirit that we are his children," and other similar portions, they might have gone on their way rejoicing, in the evidence thus afforded them, that they were indeed the subjects of the renewing grace of God, and make "confession thereof unto salvation."

The young convert should never yield to discouragement because he does not find himself in possession of all that deep and rich experience, possessed by those who are farther advanced in holiness, but receive with gratitude the gifts bestowed upon him, and expect an increase. Those just initiated into the school of Christ, cannot expect to be so thoroughly versed in knowledge as those who have long been diligent students. The fact that those who have long been Christ's disciples are far in advance of them, instead of discouraging them, should serve as a stimulus to excite them to make diligent use of all the means for improvement that are put within their reach, so that they may attain to all that full assurance of faith and hope, and establishment of soul in peace and quietness, to which others have attained. The fact that God's blessings are free to all, and that the most humble saint may be as eminent for holiness as was St. Paul, or the other apostles, should serve greatly to encourage the young convert to run with vigor the race set before him, instead of discouraging him because he does not find himself in possession of all that others enjoy.

Another method adopted by Satan, to turn souls from the right way, is this:—He persuades them that they are destitute of talents, and therefore they are excusable if they do not publicly own Christ. But the man who improved not upon the one talent committed to him, was condemned by his lord, and so will those be who do not exercise the abilities they possess, even though they may not be so great as those of some others. None have less than one talent, and upon that they should improve with diligence, that more may be added. All have received a measure of light, and the Saviour's command is: "Let your light shine before men, that they may be led by your good works to glorify your Father which is in heaven." It was not only by the "blood of the Lamb," that the saints spoken of by the Revelator overcame the dragon, but by the "word of their testimony." It is not only the duty of an individual to "believe with the heart unto righteousness," but also "with the mouth to make confession thereof unto salvation." It is by diligently improving upon the grace given that we obtain an increase. By refusing to acknowledge the goodness of God towards us, we dishonor him, and manifest a spirit of ingratitude.

M. D. WELLCOME.

"Inconsistency."

The "Advocate" of Sept. 28 contained an article with the above heading. The writer says: "In our recent tour, no fact surprised us more than this, that so many preachers find it their duty to preach at least once in every band on the theory of the one thousand

years between the two resurrections." I will state, for the enlightenment of the writer, why this is so: 1. Because it is the Scripture Millennium of Rev. 20, and Isa. 21:22, 23.

2. Because we are determined that our brethren in Maine, and elsewhere, shall be so indoctrinated in this truth of God, as well as others, that no baseless notion, of mushroom birth and length of existence, shall turn them from the track of truth.

The writer further says: "Scarce a preacher visits a band without giving them a drilling on various points of that theory." Thank God, that truth has so many fearless advocates, and error such weak support. It must fall, unless gold and silver can purchase other advocates to sustain it.

Again the writer says: "We are set down with Hymeneus and Philetus, teaching that the resurrection is past," &c. Yes, you unhappily constituted and mistaken brother. I am sorry to say, that the brethren in Maine, (who have but just recovered from your avalanche of error and fanaticism,) regard you as teaching not only the resurrection past, but the millennium also. They contrast your view of the millennium with God's word, in this way:

1. You teach that pagan Rome is the dragon and devil of Rev. 12:9 and 20:1. We teach that it is that old serpent, the devil, that deceiveth the whole world, from Adam down to the coming of the Lord, who will then bind him and cast him into the abyss.

2. Your millennium is past—ours is yet to come, thank God.

3. Your millennium was 1260 years long (making up in length what it lacked in goodness, I suppose). Ours 1000 years, during which the martyred dead will live and reign with Christ.

4. Yours had its fulfillment during the dominance of "Mother Church," who sits on the seven-headed beast (Rev. 17:3), and who is said to be drunk with the blood of the saints and martyrs of Jesus. This symbol made John wonder as much as your millennium does the Advent brethren in Maine.

5. Yours embraced a class of mortals, who reigned with the Pope in this world of tears, sighing, and death. Ours embrace a class of immortals, redeemed out of every nation, kindred, tongue, and people.—See Rev. 5:10; 22:3; Isa. 24:23; 25:7; Psa. 76:9; 49:14; 50:5; 58:14; Rev. 20:5; 22:15.

6. You have pagan Rome loosed at the end of 1260 years, who goes out to deceive the nations—gathers them against the city, when fire comes down from heaven and devours pagan Rome, who is then cast into the lake of fire, with the beast and false prophet, there to be tormented day and night forever and ever. (What "a draught of ethereal gas!") Our view is, that the rest of the dead (mentioned in v. 5) will then live—Satan be loosed, who will gather and deceive the nations in relation to a battle—(see v. 9, and Isa. 15); but God will not permit his Son, nor his saints, to fight, for fire comes down and devours those who are arrayed against them. Thus the saints, in the city of the New Jerusalem, judge the world, or acquiesce with Christ's decision. The wicked comprehend what they have lost, by seeing Abraham, Isaac, and Jacob in the kingdom of God, and find themselves excluded. This view cuts off 1000 years from the eternal reign of Christ and his martyrs and changed saints, thereby constituting it the day of the Lord, and the sabbath, or rest for his people.

The writer says of the view of an "Advent laborer," that if it be correct, the earth had been without a devil until Christ cast him out of heaven. That does not follow. He had access to both worlds, but has had none to the angelic world, since he was cast out, and the fallen angels with him. See v. 8—"No more place found in heaven."

2. "The church has been without a devil for 1260 years," &c. I answer, that saviors more of your views on the millennium than the other. The true saints of God, under the name of Waldenses, Albigenses, and Huguenots, fled to the mountains and to the wilderness, to escape from the church of Rome, which was instigated by the devil, to carry out his wicked designs. The privations and trials they endured were caused by the direct agency of the devil; therefore they did not escape from his attacks.

AN ADVENT PREACHER IN MAINE.

Letter from Bro. I. C. Wellcome.

DEAR BRO. HIMES:—Thinking that many of the brethren and sisters are equally interested in the cause of Christ with me, and are blessed and strengthened in learning of its prosperity, I thought it might be in time and place for me to mention some of the dealings of God with his people here of late.

I am happy to say, that the Lord is yet blessing us with abundant grace, to sustain us amidst all our trials, and we have confidence, that while we follow Christ, we shall, through him, be able to stand against all our enemies. The cause of Christ here has been strengthened by a few days' faithful labor by Bro. J. R. Gates. Bro. G. gave notice of his intended visit, and we applied for the Town Hall, but was sternly refused; the objection was, "that such a humbug should not be taught there," while it has never been refused by the same men for the performance of the most disgraceful feats. Unfortunately it is for the virtuous, that our town officers are church members of such principles;—unconverted officers have never so used us. We finally obtained a good hall, and notified the people by placards, stating the subject to be presented. Bro. Gates arrived at the appointed time, and the word of the Lord was in his heart. He spoke of the kingdom of God, the inheritance of the saints, the millennium of the churches, and then that of the Bible, also of the two witnesses, the three woes, on the 17th chap. of Revelation, and lastly he analyzed the charts. The congregations were good, and they listened with great satisfaction, without being disturbed by the rabble. The number in attendance constantly increased, until there was not room to con-

tain them. It was an interesting meeting to those who attended. The word preached came to the people in such a clear and impressive manner, that they could not resist the conviction, that these things were so. The word has been already blessed to some who had ears to hear. We thank God for the good that has been done. At least, much prejudice was removed, and some were made to feel the need of God's saving grace, to prepare them for the coming judgment. Two have been converted, and two or three reclaimed since Bro. G. came here, and others are desirous to be saved. We found in Bro. Gates those peculiar traits which distinguish Advent preachers from others. He was well acquainted with his Bible, and preached the word so clearly, giving chapter and verse, that all could know that he taught Bible doctrine, and they could not misunderstand him. We believe him to be a faithful laborer, and worthy of the confidence and support of all with whom he meets as a minister of Christ. Bro. J. Merriam was in company with Bro. G., and was of service to him. Bro. M. appeared to be a worthy man, and as he has commenced to preach, we hope the brethren will help him in the work after a godly sort.

Bro. Gates attended a number of meetings in the vicinity, and found the door of access open, and the people ready to hear on the all-important subjects of the soon coming judgment, and many of them very anxious to know more of "this way." On his return, he spent one evening with us, which we trust was of profit to us all.

We have secured a convenient hall for public worship, which we intend to occupy on Sundays for an Advent meeting. We held our first meeting in it last Sunday. The prospect is good, for the Spirit of God is with us, and his word among us. Our first meeting was a good one, though we had no preacher; for we can read the Bible, and talk some to the people, which we believe is acceptable to God. When we can have a man to preach to us who is instructed in the word, and filled with the Spirit, we shall be happy to receive him among us, and will do what we can to help him in the work. We hope Bro. Gates will soon visit us again, as he intended when he left; good may be done here yet, if we are in the right position to do it. May the Lord continue his mercies until all shall hear the note of warning, or "the time of the Gentiles be fulfilled."

The interest is good among a portion of the common people, and some of them seem determined to become Christians, even though they have to associate with the despised sect, "who look for a better country." Six persons arose in our last meeting, to signify their determination to become Christians.—Thanks be to God for even this. We mean it to be distinctly known that ours is an Advent meeting, that we look for Christ personally and speedily. We believe in all the Millerism we ever did, and those who may be converted among us will know why they "turn from idols to serve the living God,"—viz., to wait for his Son from heaven.

We confidently believe that the present state of the nations, with all the other signs, are the sure tokens of the speedy coming and kingdom of our God and Saviour, for which we earnestly pray. Yours in hope of eternal life.

Hallowell (Me.), Oct. 2d, 1848.

Letter from Bro. J. D. Boyer.

DEAR BRO. HIMES:—In connection with what Bro. Litch has written concerning his visit to this county, which appeared in the "Herald" of the 16th ult., I propose giving you a brief account of the present state and future prospect of the cause in this section of country.

We held a very interesting camp-meeting in the latter part of August, previous to which I was visited by Bro. Litch and Laning, the one to assist during our camp-meeting, the other to labor in connection with me in this county. Our camp-meeting was instrumental in awakening an interest in a large part of the community, and in the conversion of from twenty-five to thirty souls.

After its close, we held a grove meeting, in company with Bro. Litch, at Mechanicsburg, a village about five miles distant from this place. This was a new field for our labors, but the Lord blest them, in removing prejudice from the minds of some, and of exciting others to take heed to the sure word. At the close of our meetings in this place, which continued three days, Bro. Litch returned to Philadelphia.

Our next meeting was held at a place called Snowshoe. This also was a new field of labor, but a deep interest was soon manifested in the community.—Large crowds attended our meetings, and three persons were led to embrace the Saviour, and to be buried with him in baptism. After our return, we held a grove meeting in Milsburg, which continued three days. The congregations were large and attentive; prejudice was removed from the minds of many in relation to the nature of the kingdom of God; they were led to perceive, that the kingdom promised by the Saviour, and foretold by the prophets, has not been established, nor will be until the resurrection of the just. At this meeting, four were led to obey and follow the Saviour, by being buried in baptism.

We next commenced a series of meetings at Adams' furnace, a distance of nine miles from this place. Ten souls were converted during this meeting, and after attending to some regular appointments, we designed returning to that place and re-commence our labors there. On the last day of our camp-meeting, an effort was made towards the building of a place of worship at Mash Creek, the brethren not having a suitable place to worship in. About three hundred dollars were subscribed on the ground, and the building will shortly be commenced.

Previous to this, I received a note from a gentleman in Milsburg, who, with several others, wished

me to request Bro. Litch to preach in that place some evening the next week, and that a house should be provided. The brethren of the Baptist church were consulted, and as the majority consented, it was understood we should occupy their building. But on the evening of the meeting we found that, through the influence of a few members, the doors had been closed against us. A large congregation had assembled in front of the meeting-house, who repaired to a suitable spot at some distance, where Bro. Litch addressed them, standing in the open air. The community were displeased with this act, and requested me to make an effort by way of subscription towards the erection of a place of worship. I did so, and we have between two and three hundred dollars raised for that purpose.

The cause in this place is still onward. We have calls constantly from this and the adjoining counties, which we are at present unable to supply. We intend commencing a protracted meeting, the Lord willing, at Clearfieldtown, about forty miles from this place, which will continue one week, commencing the 19th of October. The meeting will be held in the Court House. We hope there will be a general gathering of the faithful.

Yours in the blessed hope.

Milsburg (Pa.), Sept. 26th, 1848.

Letter from Bro. S. Morrill.

DEAR BRO. HIMES:—It is now almost one year since I received your valuable paper, the "Advent Herald," as the last number was dated 6th Nov. It may be on account of the new regulations in the Post-office department about that time. I have found it, since I first took it, to be the most valuable weekly periodical that has ever entered my house for more than thirty years. I have been a constant reader of it since '43, and I can say with truth, that it has proved a blessing to my soul. I have been a member of the Methodist church for more than twenty-three years, and for ten years past a class-leader; and although I have had all those privileges of meeting with my brethren from week to week, I at last find I am at a complete loss without the "Herald." In it I found something from week to week to give energy to my drooping spirits, and encourage me on towards the happy land, which the prophets saw by faith, but never entered. My mind has been very much engrossed with public business the last nine months, (being elected Mayor of London, C. W.), I find in my public cares, that I need something to read in my leisure moments just of the character of the "Herald." It cheers up my drooping spirits, and helps me on towards the fair haven of repose, where, I trust, ere long, I shall find my happy home, where sighing and sorrowing shall be done away, and pleasures are for evermore.

How far we might differ in the great principles of the second advent of our Saviour, I know not; but there is one thing I do believe, my brother, that that glorious day when the dead in Christ shall arise, and that are Christ's (who are alive) shall be caught up to meet him in the air,—and this world go through its purification, and be brought back to its pure state, as it was when it first came from the hands of God, is close at hand. I may say, that I think it the next thing in order, although I never could say I believed in the time. But since I embraced the belief in the great principles, I have impressed it upon our preachers, as well as on my class, that they should live and look for it. My constant prayer is, that I may be always ready to meet my Lord with joy, and not with grief.

On the 14th of March last I lost my only child, Mrs. Lavell, which has been a great grief to me.—But I can say with Job, "The Lord gave, and hath taken away, and blessed be the name of the Lord." The dear child has only got the start of me: I shall soon meet her again, to part no more. I herewith enclose her biography, which, if you think worthy, you will insert in your valuable paper. Pray for me, dear brother. Come, Lord Jesus, and come quickly.

I am, dear brother, yours truly.

London (C. W.), Sept. 21st, 1848.

From Thompsonville (Ct.), Oct. 5th, 1848.

DEAR BRO. HIMES:—I write to send you a subscriber for the "Herald," which I regard as the most beneficial paper of the kind in the world. Many others, as well as myself, prize it for its straight-forward course, amidst opposition from avowed enemies without and within. Each of these classes are numerous, one of them more so than I was aware of until I travelled some in New England. O, how my heart has been torn, when I have heard professing friends of the Advent cause belch out their anathemas against the "Herald" and its conductors. But, my brother, "be patient, the coming of the Lord draweth nigh." He will soon settle the account with all. O, may all the dear saints be found having their work well done. Amen. Yours, striving to keep the word of Christ's patience,

S. I. RONEY.

Extracts from Letters.

From Brimfield (Mass.), Oct. 2d, 1848.

We had quite an interesting meeting at West Stafford. Bro. Needham, Campbell, and Adrian addressed the audience, and were listened to by the people with great interest.

Although the religion of New England is stigmatized as being founded upon the principles of heathen philosophy, yet we know from what source (the Bible) we derive it. As well might the sun, which gives light to the surrounding planets, be blotted out from the solar system, as that New England should be shrouded with such contaminating doctrines, when she not only lights the meridian, but even the far western horizon of our Union.

W. E. HITCHCOCK.

From Lancaster (Pa.) Oct. 3d, 1848.

I love to read the "Herald;" I always find something new in it. I should like to have your opinion of the 17th chapter of Revelation, and particularly of the 2d verse. I was much interested in Father Miller's last letter in the "Herald," in relation to the three evil spirits of Rev. 16th.

I saw in the "Herald" some time since some opinions given of the word "Selah." The Germans believe, from the way in which it stands in their books, that it means, "Praise the Lord." I would refer you to Psa. 68:19.

G. B. MARKLEY.

[We have no new view to give of this scripture, in addition to those repeatedly expressed by us. We understand that the symbols in this chapter are all explained in it. See "Advent Herald" of Feb. 12th last. You will find in Bro. Weethee's pamphlet, and in Bro. Litch's work, the views they take of the question.—Ed.]

Did the Jews rightly understand Christ, in John 8:51—"Verily, verily, I say unto you, If a man keep my sayings, he shall never die?"

A. BELCHER.

[Ans.—They did not. They supposed he referred to the death of the body; but the Saviour's language obliges us to believe, that although the body may die, yet that there is a sense in which the righteous never die—never see death.—Ed.]

Obituary.

DIED, of dysentery, Sister MARY WHITE, the wife of Bro. John White, aged 43 years. Sister W. was one of the first in this place who saw and believed the evidences of the Saviour's soon coming. This subject continued to be of great moment to her until her death. She evidently sought for "honor, glory, and immortality," in expectation of receiving eternal life at the appearing of our Saviour. Her sickness, which was severe and protracted, she bore with uncommon patience and submission until the last. We trust she now sleeps in Jesus, prepared to receive immortality at his coming. We sympathize with our brother and his little boy in their affliction, believing that God will sanctify this event to them and others.

Wrentham, Mass.

J. S. WHITE.

DIED, on Tuesday morning, March 14th, MARGARET AMELIA ELIZA, wife of Rev. Charles Lavell, and only daughter of Simeon Morrill, Esq., Mayor of London. She was born in Kingston, in the year 1822. At a very early age she was deprived of an affectionate and pious mother, but not until that mother's piety had left an indelible impress on the heart of the child. Some affecting incidents might be mentioned illustrative of this early religious influence.—There is one which, on account of its beautiful instruction, I cannot omit. It was at the time that the Rev. Wm. Case was laboring in Kingston, and then in the midst of a gracious revival. The mother of Margaret had just been converted, and the father, though yet unyielding, was under deep conviction for sin. One morning while in this state, having on the previous night, as usual, returned from the prayer-meeting without the Saviour, he had occasion, after breakfast, to re-visit the chamber in which he had slept. As he opened the door, he was surprised by the low sound of prayer. He saw no person in the room, but the gentle voice of his only child fell upon his ear—"Lord, pardon my papa—pardon poor papa." Those who know that father, will conceive his feelings when he drew aside the closed curtains of the bed, and beheld his little daughter, not yet four years of age, alone on her knees before God. The prayer of the mother had taught the child, and the prayer of the child subdued the father: for unable longer to withstand these tender and powerful influences, he made a full surrender of his heart to Christ. Soon after this the mother went to God.—The seeds of divine truth so early implanted in the heart of Margaret, at length resulted in her genuine conversion. This event took place, I believe, in the winter of 1840, while she was attending the Upper Canada Academy; at which time an extensive revival is said to have visited that institution. She immediately made an open profession of religion, and united herself with the Wesleyan church, of which she continued a consistent member till the day of her death. It is the cheerful testimony of one who knew her only in the last year of her life, that during that period she adorned the doctrine of God her Saviour. Her piety was not indeed obtrusive or pretentious; but it was regular and well-informed. It was truly fervid, but that fervor showed itself not in unmeaning cant, nor in the wildness of enthusiasm, but in the maintenance of a Christian temper, and in a faithful discharge of the duties of domestic life. Being of a most delicate constitution, she might have been pardoned had she sought release from the cares of her household, and taxed her friends for the attentions due to an invalid; and yet to the writer, who has enjoyed the comforts of her house, and the pleasures of her intelligent society, she seemed to live only for the happiness of others. No woman could be more assiduous toward her companion in life; and every member of her family, whether servant or guest, shared in her overflowing kindness. If any should deem such praise too warm, and though deserved, yet better not to be expressed; they will grant some indulgence to the writer in speaking of one whose solicitude and sympathy have, for a season, almost restored to him the home of his childhood, and caused him to forget the privations and toils of an itinerant life. Her last illness was short, but at times severely painful. During this time she manifested no fearful anxiety as to her eternal welfare, but seemed to retain a calm, unshaken confidence in her Saviour. In

a conversation with her husband a few evenings before her death, she expressed herself as having peace with God, and ready to suffer his will. On Tuesday morning, the 14th of March, she sweetly fell asleep in Jesus.

Her mortal remains were conveyed to the tomb on the following Sabbath, and the funeral discourse was preached to an unusually large congregation of sympathizing friends, by that venerable missionary, the Rev. Wm. Case, who, by an interesting coincidence, had been instrumental, many years before, in converting her father, had officiated at the burial of her mother, and administered to herself the rite of baptism. May God preserve the minister and the surviving relatives, until all shall meet where "the wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

S. N.

Miscellaneous.

REMEDIES AGAINST THE CHOLERA.

The gentlemen (says the London Lancet, from which we borrow the following,) appointed by the Poor Law Commissioners to examine the condition of the London poor-houses, have made the following suggestions in reference to the anticipated arrival of the cholera.

1. We would urge the necessity, in all cases of cholera, of an instant recourse to medical aid, and also under every form and variety of indisposition; for during the prevalence of this epidemic, all disorders are found to merge in the dominant disease.

2. Let immediate relief be sought under disorder of the bowels especially, however slight. The invasion of cholera may thus be readily and at once prevented.

3. Let every impurity, animal and vegetable, be quickly removed to a distance from the habitations; such as slaughter-houses, pig-styes, cess-pools, necessaries, and all other domestic nuisances.

4. Let all uncovered drains be carefully and frequently cleansed.

5. Let the ground in and around the habitations be drained, so as effectually to carry off moisture of every kind.

6. Let all partitions be removed from within and without habitations, which unnecessarily impede ventilation.

7. Let every room be daily thrown open for the admission of fresh air, and this should be done about noon, when the atmosphere is most likely to be dry.

8. Let dry scrubbing be used in domestic cleansing, in place of water cleansing.

9. Let excessive fatigue and exposure to damp and cold, especially during the night, be avoided.

10. Let the use of cold drinks and acid liquors, especially under fatigue, be avoided, when the body is heated.

11. Let the use of cold acid fruits and vegetables be avoided.

12. Let excess in the use of ardent and fermented liquors and tobacco be avoided.

13. Let a poor and insufficient diet, and the use of impure water for culinary purposes, or for drink, be avoided.

14. Let the wearing of wet and insufficient clothing be avoided.

15. Let a flannel or woollen belt be worn round the belly. (This has been found serviceable in checking the tendency to bowel complaint, so common during the prevalence of cholera. The disease has, in this country, been always found to commence with a looseness in the bowels, and in this stage is very tractable. It should, however, be noticed, that the looseness is frequently unattended with pain or uneasiness, and fatal delay has often occurred from the notion that cholera must be attended with cramps.—In the earlier stages here referred to, there is often no gripping or cramp, and it is at this period that the disease can be most easily arrested.)

16. Let personal cleanliness be carefully observed.

17. Let every cause tending to depress the moral and physical energies be carefully avoided; also exposure to extremes of heat and cold.

18. Let crowding of persons within houses and apartments be avoided.

19. Let sleeping in low damp rooms be avoided.

20. Let fires be kept up during the night in sleeping or adjoining apartments, the nights being the period of most danger from attack, especially under exposure to cold or damp.

21. Let all bedding and clothing be daily exposed during the winter and spring to the fire, and in summer to the heat of the sun.

22. Let the dead be buried in places remote from the habitation of the living.

By the timely adoption of simple means such as these, cholera, or any other epidemic, will be made to lose its venom; so true is it that internal sanitary arrangements, and not quarantine and sanitary lines, are the guards of nations. These simple measures are worth all the nostrums or specifics which have ever been vanted for the cure of Asiatic cholera.

THE EXPECTED COMET.

Astronomers, emboldened and stimulated by the success of Le Verrier, are endeavoring, with increasing devotion, to calculate the position and probable appearance of many of the heavenly bodies. Several small planets, or asteroids, have been noticed, and attention has been directed to the return of the comet of 1556. The observations made by Paulus Fabricius, and others, were not made with precision, and the accounts given are considerably at variance. Yet from their observations it was conjectured by Dunthorne, about the middle of the last century, that it was the same comet which appeared in 1264. Lande inclined to the same opinion; and recently Mr.

J. R. Hind, the discoverer of a new asteroid, has predicted, with great confidence, its return during the present year.

The comet of 1556 appeared on the 5th of March, and disappeared on the 23d of April, and is thus described:—

"Whilst it remained within the circle of those topical stars which never set, the comet was visible all night long; and throughout its course, the apparent magnitude of the head was uniformly as large as Jupiter to the naked eye.

"The nucleus (or body) presented the aspect of a bright globe of flame equivalent to a half-moon, but the rays and colors varied and interchanged like the flickering of a flame agitated by the wind. The tail was moderately long, and much attenuated; at first presenting a martial aspect, but subsequently dissolving into a pale and livid complexion; the stream of rays was denser near the head, and more rarified toward the extremity of the tail, which at first pointed eastward, but as the comet mounted to the north, the train took a southerly direction."

The comet of 1264 appeared about mid-summer, and continued visible until the 7th of October. Its appearance is given as follows:—

"The train, or tail, was very long and broad, resembling a fan in shape, emerging from the eastern horizon before the dimmer nucleus; and, when fully ascended, stretching itself upward, and shooting its rays to the meridian, the comet occupied in length one-half of the heavens, presenting a fearful apparition to the eye of the superstitious spectator. As it swept along through space, the tail diminished daily in breadth, but proportionately increased in length and in brilliancy."

If the comet of 1264 returned in 1556, it would give a period of 292 years, and its return may be expected in 1848. In referring to other works, we find a notice in Bede's Ecclesiastical History of England, which we incline to think may possibly pertain to the same body, and which we have not seen in any of the scientific journals.—Bede remarks:—

"In the year of our Lord's incarnation, 678, which is the eighth of the reign of Egfrid, in the month of August, appeared a star, called a comet, which continued for three months, rising in the morning, and darting out, as it were, a pillar of radiant flame."

If this be the same comet, it would give a double period of 293 years, and would render it probable that the return would be in 1849.

In the age of ignorance, the appearance of such bodies was regarded as prophetic of some dreadful calamity. It was remarked, that in 1264 Pope Urban IV. was taken ill the day the comet appeared, and died the very night of its disappearance. In 1556 Charles V. resigned the crown, and retired to a monastery; and Bede remarks, in connection with the comet of 678, that "the same year a dissension broke out between king Egfrid, and the most reverend prelate, Wilfrid, who was driven from his See, and two bishops substituted in his stead, to preside over the nation of the Northumbrians."

The Christian, however, sees in the comet only additional evidences of that wisdom and power which characterizes the works of the Almighty. The comet may fly on its wings of fire to the remotest portion of our solar system—its track may lie for hundreds of years far beyond the range of human vision, but the same Power which directs the insect in its flight, holds it in its orbit, and brings it back again in its appointed time. And although we know not now the precise office which these strange bodies perform in the universe of God, yet the time is coming when all shall be made plain, and "we shall know even as we are known."—West. Chris. Adv.

BONAVENTURA'S HYMN.

We copy the following translation of an ancient monkish hymn from the New York "Observer," in which paper it is accompanied by the original in Latin. Though addressed to the wooden cross, it will lose none of its effect on the Christian, who will look on it in a spiritual sense.

Jesu's holy Cross and dying
O remember! ever eyeing
Endless pleasure's pathway here;
At the Cross thy mindful station
Keep, and still in meditation
All unsated persevere.

When thou toilest, when thou sleepest,
When thou smilest, when thou weep'st,
Or in mirth or woe hast part;
When thou comest, when thou goest,
Grief or consolation shovest,
Hold the cross within thy heart.

'Tis the Cross, when comforts languish,
In the heaviest hour of anguish,
Makes the broken spirit whole;
When the pains are most tormenting,
Sweetly here the heart relenting
Finds the refuge of the soul.

Christ's Cross is the gate of heaven,
Trust to all disciples given,
Who have conquered all their foes:
Christ's Cross is the people's healing,
Heavenly goodness o'er it stealing,
In a stream of wonders flows.

'Tis the cure of soul-diseases,
Truth that guides and light that pleases,
Sweetness in the heart's distress:
Life of souls in heavenly pleasure,
And of raptured saints the treasure,
Ornament and blissfulness.

Jesu's Cross is virtue's mirror,
Guide to safety out of error,
True believers' single rest;

Crown of pilgrims unto heaven,
Solace to the weary given,
Longed for by the humble breast.

Jesu's Cross, the tree once scorned,
All with crimson drops adorned,
Laden hangs with rich supplies;
These the souls from death are leading,
Who with heavenly spirits feeding,
Taste the manna of the skies.

Crucified! Thy strength supplying,
Let me, till my day of dying,
Gaze upon thy dying face!
Yea, thy deepest wounds desiring,
Thee, though on the Cross expiring,
Ever pant I to embrace.

MOUNT CARMEL.

I am just returned from a solitary walk on the fragrant slopes of Carmel. I was seated under an arbutus, a little higher than the road leading to the top of the mountain and terminating at the convent, beholding the sea which separates me from so many things and so many beings I have known and loved, but which no distance can separate from my remembrance. I recalled my past life, I recollected the many similar hours I had passed on so many different shores, and with such different thoughts and feelings. I asked myself if it is really I who was seated there on the solitary height of Mount Carmel, at a few leagues from Arabia and the desert; and why I was there, and where I was going, and whither I should return, and what hand was leading me, and what I was seeking—whether wittingly or blindly—in these continual journeys over the surface of the earth. It was with difficulty that I recognized a single spark of myself in the contracted shadows of my short existence; but the impressions so animated, so lucid, so real, of all the beings I had loved and lost, were felt with the deepest anguish in my bosom, and too severely proved that identity which remained unbroken in my heart! I felt my eyes suffuse with tears as I looked back on the past, where in the silence of so many graves, my happiness had already been five or six times entombed; then, as is natural to me when my feelings become too strong, and threaten by their force to crush my powers of resistance, I raised them with religious fervor to God! to that all-powerful and infinite Being, who receives all, who absorbs all, who gives all. I prayed to him—I submitted myself to his holy will in all—said to Him, all is good, since thou wouldst have us so. Continue to guide me by thy ways, and not by mine; lead me where thou wilt, and how thou wilt, if I shall only feel myself led on by thee; if thou wilt deign from time to time to reveal thyself to my darkness by one of those spiritual rays, which show us, like the lightning, the bright horizon of a moment, in the midst of our night of obscurity; if I can but feel myself supported by that immortal hope that thou hast left upon the earth, like the voice of those who are no more; if I but be restored to them that they will recognize me, and that we shall love each other still, in that ineffable unity! this will suffice to sustain me, and support me to the end, in the road which seems without an object; but grant, O Lord, that the way be not too rugged for my wounded feet.—Lamartine.

O'CONNELL'S SOUL IN PURGATORY.

The English Baptist Tract Society have published an address to the Roman Catholics of England and Ireland, referring to a strange contradiction on the part of the Roman Catholic priesthood respecting Mr. O'Connell's present, or eternal state. Rev. Dr. Miley, in his letter from Genoa, in giving his account of Mr. O'Connell's death, addressed, we believe, to the editor of the "Tablet," the Roman Catholic organ in England, used the following strong language:—

"The worst has befallen us; the Liberator—the father of his country—the glory and wonder of Christendom—is dead. Dead! No, I should say rather, O'Connell is in heaven. His death was happy; he received in the most fervent sentiments the last rites, and up to the last sigh was surrounded by every consolation provided by our holy religion. At thirty minutes past nine, the hand of the priest of God, privileged to bind and loose on earth even as it is done in heaven, was extended over him. There was no struggle, no change visible upon the features, except that, as we gazed, it was plain that a dread mystery had cast its shadow over him. The spirit which had moved the world took its flight so peaceably, that all who were there, except the angels who were in waiting for it, were in doubt if it had departed. He died as an infant sinks upon its mother's breast to sleep. It was by the soft and beautiful transition of the prayers that we were reminded that we had before us only the noble body of O'Connell, as if listening, in hushed attention, for the summons to a glorious immortality."

But recently it has been announced, under authority, that a grand mass is to be performed in all the Catholic churches, for "the release of Mr. O'Connell's soul out of purgatory." In other words, Dr. Miley, in Genoa, says, that Mr. O'Connell's soul is in heaven, &c. &c.; but Dr. Miley's congregation in Dublin are praying him out of purgatory at this late day. Truly, this seems to be "making merchandize of men's souls."—N. Y. Com.

The Spanish proverb is too true—"Dead men and absent, but no friends." All mouths are boldly opened with a conceit of impunity. My ear shall be no grave, to bury my friend's good name. But as I will be my present friend's self, so will I be my absent friend's deputy, to say for him what he would, and cannot, speak for himself.—Bishop Hall.

GREAT men's favors, friends' promises, and dead men's shoes, I will esteem, but not trust to.—Ib.



Vol. 12, No. 12

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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(Selected by F. G. Brown.)

To the Scoffer.

TRANSLATED FROM THE GERMAN.

Could Christians watch ten thousand years
Before their Lord himself appears,
Yet, as he then shall come at last,
I were wise, through all such ages past,
I have watched and waited, and I have borne
The scoffer's jest, the worldling's scorn.
But those who watch not in the day
Will surely sleep the night away.

Lord! make me at all hours awake
And self-denied, Thy cross to take,
Rob'd for thy nuptial feast in white,
With lamp in hand, and burning light;
Nor lack of precious oil be mine,
When the loud cry, "Arise and shine!"
Proclaim "Thine come in bridal state,
And when preparing is too late!"

The Work of the Messiah.

BY RIDLEY H. HERSHELL.

So much has already been written on the person and work of the Messiah, that it may appear presumptuous again to take up a subject already so often handled by able and learned men. These works may be divided into classes; those addressed to Jews, which have been chiefly occupied in proving Jesus of Nazareth to be the Messiah promised to their fathers; and those addressed to Gentiles, the subject of which has generally been the vicarious atonement of Christ for sin, and the consequent pardon and acceptance of those who believe on Him. The mode in which I propose to consider the subject, takes a wider range, including not only the deliverance of the Jews, and the justification of believers, but the redemption of creation from the curse; thus embracing the whole work of Messiah as "the Saviour of the world." 1 John 4: 14, when he delivers creation "from the bondage of corruption, into the glorious liberty of the children of God." Rom. 8: 21.

In prosecuting the inquiry of what the scriptures say on this important and interesting subject, I shall endeavor so to treat it, as to make it available for the instruction of my brethren the Jews, as well as interesting to Christian students of prophecy.

The disclosures made at the second Assembly of Rabbis, of the notions entertained by educated Jews in regard to the doctrine of the Messiah, exhibit one of those strange anomalies in the history of the human mind, the existence of which we could never have supposed to be possible, if experience had not shown us that it does exist. A transition state of doubt, in the progress from unbelief to faith, is natural and reasonable; but a settled habit of mind, of which we know not whether to say that it is neither faith nor unbelief, or that it is a compound of these seemingly incompatible qualities, is a state which, *a priori*, we could never have conjectured. Yet the history of mankind in all ages has displayed instances of this strange and anomalous condition, especially in matters connected with religion. A more striking illustration of it cannot well be imagined than the debate of the Rabbis above alluded to on the doctrine of the Messiah.

"The idea of the Messiah is the centre point of Judaism." "Judaism does not consist merely in Monotheism; the Messiah idea is one of its most important elements." "As revelation is the foundation, the doctrine of the Messiah is the top-stone of Judaism." Should we not, then, expect this important idea to stand out, clear and well defined, in the mind

of every Jew? Could we suppose it to be as vague and indeterminate as the imaginary pictures formed by the passing clouds where that which seems to one of the gazers to be a castle, appears to the others as a ship? Yet so it is. "As various notions are formed regarding the Messiah, so much the more general must the expressions in the prayers be, in order that each individual may attach his own convictions to it." "The future is uncertain; every one may form his own opinion about it without injury to the present time. There ought, therefore, to be no defined idea of the Messiah in the prayer-book, but only a general idea, so expressed that those of all opinions may coincide in it."

Recognizing the existence of the contradictory state of mind above alluded to, we can still give the authors of those statements credit for honesty; that is, we can suppose it possible that they believe—or, at least, *imagine* they believe—their own absurd declarations. But that such sentiments are a virtual denial of Divine revelation,—are tantamount to a complete renunciation of the authority of the holy Scriptures, must be evident to every unprejudiced mind. No one who has a settled belief that the Law, the Psalms, and the Prophets, are a revelation of the mind of God, can for a moment suppose that this revelation is so utterly unintelligible, that every man may entertain his own mental vagaries in relation to "its most important elements." A collection of such riddles would not be a revelation, but a mystery. I fear such loose and unsettled views in regard to the inspiration of Scripture, will, ere long, draw the more thinking and intelligent portion of my reformed brethren into the gulf of infidelity and atheism.

Believing, however, that there are still many of the house of Israel who would shrink from denying that "God, at sundry times, and in divers manners, spake in time past unto the fathers by the prophets," (Heb. 1: 1.) I earnestly entreat them to examine with me these records which we both acknowledge to be Divine; in order that we may discover from them what the work of the Messiah was to be. I shall seek to obtain this knowledge, not by confining myself to isolated texts, but by taking in the whole scope of that revelation which it pleases the Eternal God to make to his ignorant and sinful creatures.

In the midst of heathen darkness, a thoughtful mind was here and there enabled to grope its way towards the knowledge of a great First Cause; thus illustrating the truth of the statement in Rom. 1: 20, that "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." These thoughtful men were able to understand that matter could not create itself; that when nothing existed, life could not call itself into being. But all around them, and above all, their own existence, were enigmas to them. And even such enigmas are life and creation to this day; to all those who reject Divine revelation. The mystery of life, the riddle of our existence, are phrases continually in the mouths of modern rationalists; those would-be philosophers, who deify the extravagancies of man's spirit, and bow to no other God than this idol within them. But our gracious Father did not leave us dependent on those rays of truth, which to our enfeebled vision appeared faint and indistinct, but was pleased to send a sunbeam direct from the fountain of eternal light, to disclose to us, not his mighty power alone, but his everlasting love. From the earliest recorded revelation we learn, that "in the beginning God created the heaven and the earth;" that he who from all eternity dwelt "in the light which no

man can approach unto," completely happy in his own perfections, saw fit, in his infinite wisdom, to call into existence intelligent beings, composed of a material body and a spiritual soul. These he placed in a material habitation, suited to the faculties with which he had endowed them: "And God blessed them; and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." "And God saw everything that he had made, and behold, it was very good." Gen. 1: 28-31.

How glorious must that state have been, which infinite Wisdom pronounced to be "very good!" What visions of bliss must have risen to the view of the host in heaven, "when the morning stars sang together, and all the sons of God shouted for joy!" Job 38: 7.

A happy creation, with man, the vicegerent of God, as its head and ruler; the lower creatures happy under man's gentle rule; man infinitely happy in the glory of that Creator with whom he lived in communion; and God rejoicing in the happiness of man, and in the perfection of everything that he had made. "He rested and was refreshed," Ex. 31: 17. What an "exceeding weight of glory," incomprehensible to us, must the Divine Mind have perceived in that whereby he "was refreshed!" And shall we dare to say that this glory is gone forever; that there shall never again be a time when God shall look on this earth and its inhabitants, and "be refreshed," because they are "very good?"

But God's "ways are not as our ways, nor his thoughts as our thoughts." In his inscrutable wisdom, He permitted this "very good" condition of the creation to be interrupted by sin. The origin of evil is one of those mysteries that the wisest of men have in vain attempted to solve. Why a benevolent being permitted the existence of that evil which his omnipotence might have prevented, is a question that must remain unanswered until that great day when our renovated powers and faculties shall enable us to comprehend the utmost depths of those "deep things of God" which are now but partially "revealed to us by the Spirit." 1 Cor. 2: 10.

To the true Christian it is no cause of doubt or anxiety. He sees that through the existence of evil there is that developed in the character of God which could never have been known without it; and to him the knowledge of God is "life eternal." The "knowledge of good and evil" has taught the creature his own fallibility—his dependence on a higher power than his own. The act which was to make him "as God," (Gen. 3: 5), has shown him that he is not God, but a frail and limited being.

When the mind of man ceased to be in harmony with the mind of God, the whole work of creation was marred; man was condemned to labor, sorrow, and death: and his habitation was cursed for his sake. The scoffing infidel has often attempted to throw discredit on the Scripture narrative, by asking how it is possible that a merciful God could inflict so great a punishment for an offence so trivial. This is fallen man's estimate of sin. He views the commands of God as so many arbitrary prohibitions; and regards the outward breach of them as alone constituting the sin. But God looketh on the heart, and marks the sin which defiles it; the outward act is often but a slender offshoot, when compared with the strength of the "root of bitterness" that lurks within. "Thou hast done evil things as thou couldst." Jer. 3: 5. If the power to do evil were equal to the will, what a scene of confusion and ruin would this earth present.

Our first parents had received from God a blessed existence; they enjoyed, in a degree of

which we can form but a faint conception, spiritual and temporal blessings suited to their twofold nature. Even those who know what it is to draw near to a reconciled Father by him who is "the way, the truth, and the life," can but dimly imagine the ineffable communion which the unfallen creature enjoyed with his Creator at those seasons when he was wont to hear "the voice of the Lord God walking in the garden." We can understand but little of this blessed intercourse; but we can understand something of the nature of its interruption.—When the poison of suspicion has been ejected into the mind, when we are led to doubt that love which we had believed pure and perfect, the joy of intercourse is gone; all communion has ceased; distrust and alienation take the place of confiding affection. "Yea, hath God said ye shall not eat of every tree in the garden?" Has he selfishly withheld that which would raise you to a dignity like his own?—But it was not the love of God alone that the father of lies called in question; he sought also to disparage his moral character. When Eve repeated the denunciation attached to the transgression of God's commandment, the tempter dared to accuse the Most High of falsehood: "Ye shall not surely die: for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as God, knowing good and evil." Gen. 3: 4, 5.

The reception of these poisoned words was the entrance of sin in the human heart. The being whose moral perfections and fatherly love had formed the enjoyment of their existence, now seemed stripped of his glory; that in which they had trusted and delighted was gone; there remained a great, a wise, and a terrible God; but the God of truth and love was no more; nay, had never been. Who can conceive the revulsion of feeling that must have taken place in the hearts of our first parents! When the love which had filled those hearts was thus rudely expelled, must not cold alienation, yea, even bitter hatred and contempt, have rushed in to fill the void, and the happy and confiding children have been changed at once into strangers and enemies?

Vain man, in his puny wisdom, asks, "Why did not the Omnipotent at once remove this evil? Why must its bitter consequences drag on through centuries, and chiliads, making this fair earth a charnel-house, and its inhabitants either oppressed or oppressing,—tyrants or victims?" Because so it seemed good in the sight of the Omniscient. Sin has entered into his dominion, and the whole intelligent creation must be taught the awful nature of sin,—must learn that it is an evil and a bitter thing to depart from God. Jer. 2: 19. We poor creatures of a day cannot sit in judgment on the plans of him who sees "the end from the beginning;" we must either humbly yield ourselves to these plans, and so obtain the honor of being "workers together with God;" or madly oppose them, and be "taken out of the way," along with all obstacles that let or hinder the purposes of God. The unfallen portion of God's creation are represented in Scripture as watching with intense eagerness the development of that glorious scheme which is to bring good out of evil; as deriving instruction from his dealings with his fallen creature, man. That "salvation," respecting which "the prophets inquired diligently," is a matter which "the angels desire to look into;" (1 Pet. 1: 12), and "unto the principalities and powers in heavenly places," "the manifold wisdom of God" is made known "by the church."—Eph. 3: 10. The dispensation that commenced in Eden, and concludes at "the restitution of all things," is a drama in which we are the actors, and of which the spectators are the un-

fallen intelligences. Well might the poet say, that we

"Play such fantastic tricks before high Heaven
As make the angels weep."

(To be continued.)

The Apocalyptic Horse.

REV. CHAP. 6.

BY E. B. ELLIOTT, A. M.

Dr. ELLIOTT takes the following view of this symbol. He says:—

The homogeneity of the common emblems of a horse and horseman in all the four Seals, seems to call for a homogeneous interpretation of them; that is to say, that if the horse in the first Seal be construed of an empire, or of the Christian Church, then it should be similarly construed of an empire, or of the Church, in the seals following: and again, that if the horseman in the first Seal be construed of an individual, (which, indeed, in case of the horse meaning a thing corporate, such as an empire or church, seems scarcely consistent,) then the horseman in the other three Seals should be so construed also. Thus the interpretations which make Christ, personally, to be the rider in the first Seal, but assign no such individual rider to the other horses, seem to be *pro tanto* inconsistent and improbable.

With regard to the comparative probability, antecedent to more particular investigation, of the Church, or some earthly empire or nation being meant by the emblematic horse, the impracticability just alluded to of construing the rider of the white horse as Christ Himself, personally and individually, will instantly and greatly diminish the strength in favor of the former view, derived from the fact of Christ's afterwards appearing personally on a white horse: and the impression will suggest itself that the two visions are to be regarded (so as I have already intimated in speaking of the moral of the drama, in the light of a marked contrast, not an identity of subject. This impression will be strengthened by the obvious and striking difference of details in the two symbolic figures; * and yet further by the corroborative circumstance that there is no example anywhere else in Scripture of the Christian Church being symbolized by a horse.† Nor, I am persuaded, will human learning or ingenuity ever be found to carry out satisfactorily a detailed historical explanation of the four Seals, on this principle. So Vitringa allows; and the trials that have been made to accomplish it, have only served strikingly to illustrate the truth of Vitringa's admission.

Hence the *a priori* probability of the Apocalyptic horse meaning a nation or empire; and, if so, then of course that nation with which, more than any other, the Christian Church both was, and was to be, locally connected; that is, the Roman nation. The circumstance of other heathen nations or empires having been elsewhere similarly depicted in Scripture by certain of the more domestic animals; (contradistinctively, I mean, to wild beasts, their emblems in the persecuting character,) e. g., the Persian nation by a ram, and the Macedonian by a goat, is one confirmatory of this view: and the fitness of the war-horse to signify the martial Roman nation, especially as claiming to be the *Mavortia* proles, with Mars, the god of war for their father, seems almost self-evident. Nor, if in those other cases the appropriateness of the emblems has been further evinced from the actual self application of them by either nation, (so as Persian and Macedonian coins still extant prove to us,) is similar corroborative proof of fitness wanting in the present instance. A horse was one of the ancient Roman war-standards. At spring and at autumn, each year as it rolled round, the Romans from Romulus' time, it is said, down to the time of the Empe-

rors, saw the horse exhibited in sacrifices and in games, as the animal sacred to their father Mars.* Italian (I might indeed say Roman) coins, similar to the one the reader now sees engraved before him, still remains to illustrate to us this recognised connection of Mars, the horse, and the Roman people.

THE ROMAN IMPERIAL HORSEMAN.



Moreover, in imperial times, from Augustus downward, a horse associated with a crowned rider, or with one to whom a crown belonged, so as in the Apocalyptic figuration, was a device on Roman coins, as well as on Roman public monuments, just as it was a thing in real life also, most common. And when in any case to be interpreted symbolically, (so as the successive colors of the Apocalyptic horse indicated, of which more presently,) then we learn from Roman imperial history that it was then recognized, as well as natural principle, to interpret it as significant of those whom the crowned rider ruled over; that is, of the Roman people.

The meaning of the horse thus presumptively settled, that of the other details of the symbol will be readily perceived. Its colors, in the successive Seals, were the obvious indications of the successive symptomatic phases that the body politic which it represented would exhibit, from that of high health and prosperity, to that of mortal dissolution; its riders of the characteristic agents or agencies, by which, during the times respectively intended, it would be thus acted on and influenced,—the instrumental causes, in effect, of these symptomatic phases.—To prevent mistake as to the particular agents or agency signified in each case, the rider bore, or had given him, in the successive visions, some distinctive badge of his class, as the crown, bow, sword, balance, &c. I say of his class;—for in each case, I conceive, it was not an individual that the rider was likely to represent; but, conformably with the corporate signification of the emblematic horse, and other such symbols in prophecy, a collective body, class, or series.

A Tradition of the Laodicean Church.

In the *Witness and Advocate*, we find an article, under the above head, from the pen of Mrs. HARRIET BEECHER STOWE. It contains sentiments which are worthy of being copied.

It discovers a family, nominally Christians, but ranging so little from the heathen that they could meet on a level. It presents so truly the present condition of multitudes who are called Christians, that we make the following extracts. Unbelievers may well ask, Why should Christians look so blank at the thought of being in the presence of their God?

It was now night; and the house of Onesiphorus, the elder, was blazing with torches, alive with music and all the hurry of a sumptuous banquet. All the wealth and fashion of Laodicea were there, Christian and heathen, and all that the classic voluptuousness of Oriental Greece could give to shed enchantment over the scene, was there. In ancient times, the festivals of Christians in Laodicea had been regulated in the spirit of the command of Jesus, as recorded by Luke, whose classical Greek had made his the established version in Asia Minor. "And thou, when thou makest a feast, call not thy friends and kinsmen, nor thy rich neighbors, lest they also bid thee, and a recompense be made thee. But when thou makest a feast, call the poor, and the maimed, and the lame, and the blind, and thou shalt be blessed; for they cannot recompense thee, but thou shalt be recompensed at the resurrection of the just."

That very day, before the entertainment, had this passage been quoted in the ears of the

* The sacrifice of the horse, in one annual festival to Mars, is noted by Festus in Octob. and the horse-races by the same author, in *Epuria*, as at another. Tertullian de Spectac. c. 5, notices that these last, "Dehinc equaria Marti Romanis dicit," just after mentioning Romulus as Mars' son. On which passage Pamelius illustrates the institution from Varro, Festus, and Ovid.

family by Cleon, the youngest son, who, different from all his family, had cherished in his bosom the simplicity of the old belief.

"How ridiculous! how absurd!" had been the reply of the more thoughtless members of the family, when Cleon cited the above passage as in point to the evening's entertainment.—The dark-eyed mother looked reproof on the levity of the younger children, and decorously applauded the passage, which she said had no application to the matter in hand.

"But, mother, even if the passage be not literally taken, it means something. What did the Lord Jesus intend by it? If we Christians may make entertainments with all the parade and expense of our heathen neighbors, and thus spend the money that might be devoted to charity, what does this passage mean?"

"Your father gives in charity as handsomely as any Christian in Laodicea," said his mother warmly.

"Nay, mother, that may be; but I bethink me now of two or three times when means have been wanting for the relieving of the poor, and the ransoming of captives, and the support of apostles, when we have said that we could give no more."

"My dear son," said his mother, "you intend well, doubtless, but you have not sufficient knowledge of life to estimate our relations to society. Entertainments of this sort are absolutely necessary to sustain our position in the world. If we accept, we must return them."

But not to dwell on this conversation, let us suppose ourselves in the rooms now glittering with lights, and gay with every costly luxury of wealth and taste.

"Upon my word," said one of the heathen guests, as he wandered through the gay scene, "how liberal and accommodating these Christians are becoming. Except in a few small matters in the temple, they seem to be with us entirely."

"Ah!" said another, "it was not so years back. Nothing was heard among them then, but prayers and alms, and visits to the poor and sick; and when they met together in their feasts, there was so much of their talk of Christ, and such singing of hymns and prayer, that one of us found himself quite out of place."

"Yes," said an old man present, "in those days I quite mought me of being some day a Christian; but look you, they are grown so near like us now, it is scarce worth one's while to change. A little matter of ceremony in the temple, and offering incense to Jesus instead of Jupiter, when all else is the same, can make small odds in a man."

But now the ancient legend goes on to say, that in the midst of that gay and brilliant evening, a stranger of remarkable appearance and manners was noticed among the throng. None knew him or whence he came. He mingled not in the mirth, and seemed to recognize no one present, though he regarded all that was passing with a peculiar air of still and earnest attention; and wherever he moved, his calm penetrating gaze seemed to diffuse a singular uneasiness about him. Now his eye was fixed with a quiet scrutiny on the idolatrous statues, with their votive adornments—now it followed earnestly the young forms that were wreathing in the graceful waves of the dance; and then he turned towards the tables loaded with every luxury and sparkling with wines, where the devotion to Bacchus became more than poetic fiction; and as he gazed, a high indignant sorrow seemed to overshadow the calmness of his majestic face. When, in thoughtless merriment, some of the gay company sought to address him, they found themselves shrinking involuntarily from the soft piercing eye, and trembling at the low sweet tones in which he replied. What he spoke was brief, but there was a gravity and tender wisdom in it, that strangely contrasted with the frivolous scene, and awakened unwonted ideas of heavenly purity, even in thoughtless and dissipated minds.

The only one of the company who seemed to seek his society was the youngest, the fair little child Isa. She seemed as strangely attracted towards him as others were repelled; and when unsolicited in the frank confidence of childhood, she pressed to his side, and placed her little hand in his, the look of radiant compassion and tenderness which beamed down from those eyes, was indeed glorious to behold. Yet here and there as he glided among the crowd, he spoke in the ear of some Christian, words, which though soft and low, seemed to have a mysterious and startling power; for one after another, pensive, abashed, and confounded, they drew aside from the gay scene, and seemed lost in thought. That stranger—who was he?

Who? The inquiry passed from mouth to mouth, and one and another, who had listened to his low, earnest tones, looked on each other with a troubled air. Ere long he had glided hither and thither through the crowd; he had spoken in the ear of every Christian—and suddenly again he was gone, and they saw him no more. Each had felt their heart thrill within them—each spirit had vibrated as if the finger of its Creator had touched it, and shrunk conscious as if an omniscient eye were upon it.—Each heart was stirred from its depths. Vain sophistries, worldly maxims, making the false seem true, all seemed to rise and clear away like a mist; and at once each one seemed to see, as God sees, the true state of the inner world, the true motive and reason of action, and in the instinctive pause that passed through the company, the banquet was broken up and deserted.

"And what if their God were present?" said one of the heathen members of the company, next day; "why did they all look so blank? A most favorable omen we should call it to have one's patron divinity at a feast."

"Besides," said another, "these Christians hold that God is always everywhere present; so, at most, they have but had their eyes opened to see Him who is always there!"

The Advent.

My God! I would now retire within myself, to adore in silence the mysteries of thy Son and wait till he appear within my heart.—Come, Lord Jesus! Come, Spirit of truth and love, by whose power he became, in his incarnation, the Son of Mary.

I wait for thee, O Jesus! as patriarchs and prophets waited for thee of old. Joyfully would I exclaim with the inspired Isaiah, "Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open and let them bring forth salvation." Thou hast appeared upon earth. Holy men beheld afar off the desire of all nations, but thine own knew thee not. "The light shineth in darkness, and the darkness comprehended it not." Why slumbers thy justice? Arise, O Lord; smite an ungrateful world, and judge deluded men. O King, of whom earthly monarchs are but a feeble image, let thy kingdom come! When will the reign of justice, peace, and truth commence on earth? Thy Father has given to thee all nations; he has invested thee with all power on earth and in heaven, and meanwhile thou art unknown, despised, wounded, and betrayed! When shall the day arrive which shall usher in thy triumph, and the condemnation of a thoughtless world? Arise, arise, O God, and judge thine own cause; destroy blasphemers with the breath of thy mouth; justify thyself in that great day, in the sight of all nations; it is thy glory, and not our own, that we would seek.

My God! I love thee for what thou art in thyself, and not for my own sake. I suffer; sorrow fills my heart, because iniquity abounds in the earth, and thy gospel is trampled under foot. I suffer; because unwillingly I am made subject to vanity. How long, O Lord! wilt thou leave thine heritage desolate? Return, Lord Jesus! restore to us the light of thy countenance! I will no longer cleave to the things which surround me here below. All menaces approaching ruin. The immense vault of heaven shall pass into nothingness; the earth polluted by sin, shall be consumed and renewed by avenging fire. The stars shall fall, and their light be extinguished; the elements shall melt with fervent heat; all nature shall be engulfed in destruction. How will the ungodly tremble at the sight! Then shall I with confidence and love call upon thee to strike, to glorify thyself in the destruction of everything that offends thy holiness, to spare nothing that will purify me, and render me worthy of thyself. Alas! the insensate world dreams but of time, which is fast fleeing away. All here is to perish, and they enjoy it as it were to be eternal! Heaven and earth shall pass away like smoke, thy word alone shall forever remain the same. O truth! they know thee not; falsehood is worshipped, and enshrined in the hearts of men. All that we see, all that we hear, all that we feel, all that is bounded by time, is nothing. How do we change phantoms into realities, and look upon immutable truths as an idle dream. Alas, my God! canst thou suffer such infatuation? Awake, by thy light, a world plunged as in the sleep of death! I would desire nothing but thyself; I would wait only for thee. I see the thunderbolt prepared, which shall crush the pride of men, and vindicate the patience they have despised. I would not fear death, but welcome it as the deliver-

* Especially in that the figuration of Apoc. 19:11, instead of Christ's one white horse, presented many others in association; so setting aside the idea of its there at least meaning the Church. Again in Apoc. 19, Christ wore on his head many diadems, instead of a crown, as in Apoc. 6: and moreover had a sword proceeding out of his mouth, instead of a bow in his hand.

† The horse and his rider is an expression continually used in Scripture in designation of a heathen military power. So Exod. 15:21, Jer. 51:21, Ezek. 23:6, Hag. 2:21, Zech. 9:20, &c. There is but one passage in the Old Testament where the symbol of a horse is used of any but a military heathen power, viz. Zech. 10:3; where God says, "I will make Judah my goodly horse in battle;" and there it is borrowed, if I may so say, from the custom of Judah's enemies boasting of their horses and riders. Compare verse 5. Indeed, horses were expressly forbidden to the Jews: see Deut. 17:16, Ps. 20:7, &c. Moreover, Judah is not the Christian Church.

ance of thy children. Yes, we shall die! the fatal charm will suddenly be broken! Thou shalt be grieved no longer! I shall love thee and thee alone! Self shall be worshipped no more. Already, at thy command, I lift up my head, and prepare to appear in thy presence.—Transported with love, I spring like Peter to meet thee. It is true that I am frail, guilty, and wretched. I have everything to fear, if thou shouldst exact strict justice; but the more I feel myself frail, the more I realize that life is danger, and death the escape.

O Lord! take away my sins; come and reign in me; tear me from myself, and I shall be entirely thine. What have I to do on earth? What can I desire in this vale of tears, where evil is predominant, and virtue so imperfect? Nothing but thy will can detain me here. I have no love for anything that I see; I would have none for myself! Come, then, beloved Lord!—*Fenelon.*

Pope Hildebrand.

A rescript from the Pope has appointed a Popish priest in England vicar apostolic, an appointment generally equivalent to the spiritual control of about one fourth of England, but, in the present instance, more rightly to be regarded as the Popish primacy of the United Kingdom. The appointment has been publicly and formally announced to the Popish congregations in London, and, we presume, everywhere else in his nominal district, and received as the dictate of a sovereign authority; the whole body of English Papists are henceforth under the orders of the new functionary of Rome.

It is said that this performance is to be more glaring still; that within a short period a plan, already settled at Rome, for the public recognition of Popish titles, is to be put into practice; and that we are to have twenty or more Popish bishops, taking on them the names of sees into which England is henceforth to be divided by the sovereign will of the Vatican.

On this last point, however, we have yet no overt act; in all probability, it will not be attempted at once, unless there is an obvious apathy on the subject in Parliament, or unless it may be one of the features of Lord Minto's embassy to Rome. Popery often exhibits extreme caution in its public attacks on Protestant feelings, but its success is only the more secure. In this instance, according to custom, it will, perhaps, for a period be content with the substantial power.

As to the titles we care nothing. The new functionary may call himself Bishop of Brobdingnag, or Legate of Laputa; any man may call himself any nonsensical name he pleases; but the power is the true point, and the Papal rescript gives him the power.

But is it not the most extraordinary of all anomalies that such an act should be done under any generation on earth; that a sovereign, without the slightest personal right over our country, without the most trivial interest in its preservation, and who may be from time to time at the disposal of its most deadly enemy, should have the means of establishing the most effective, intimate, and most hazardous authority, the authority of spiritual obedience, over any portion of a British kingdom? Thus, if independence is dear to us, an Italian priest may be the creature of any power which threatens our independence. If our religion has any value in our eyes, we know that he is hostile to it; and yet this total stranger, this foreign politician, this possible instrument of France, or Germany, or any other power to which he owes his tiara, is, by a constant correspondence, by filling a Protestant land with his crowds of monks and Jesuits, and by holding out appointments and objects of ambition to every stirring individual among them, to be suffered to keep in direct and unquestioning submission almost the whole population of Ireland, and a large and progressive part of the population of England.

This language by no means interferes with the principle of toleration. The Protestant desires to force his religion on no man. If the Papist will refuse to hear truth, if he will shut up the scriptures on himself, if in defiance of common sense he will believe in the power of a priest to wash him of his sins, desperately persuade himself that the judgment of Heaven on the profligate, the perjurer, and assassin are to be shielded off by leaving money to buy masses, and in scorn of his senses believe that the toe of St. Ursula, or the thumb of St. Dominica, can heal diseases or restore the dead, let him believe these fantasies, or any other, to the largest comprehension of a bewildered brain or callous heart. The Protestant may pity this

humbling of the human intellect, but he cannot constrain him into the use of his understanding. In religion perfect liberty is allowed.—But that any government should allow a foreign authority to claim any influence over its own subjects, in its own realm, in the teeth of its own rights, yet with a hope of its own security, is to common sense the most extraordinary example of compliance that mankind have ever seen.

ELIZABETH was wiser, for she prohibited the publication of any Papal bull in her kingdom under pain of death, and every succeeding sovereign of England has followed her example.

But the language of the Popish clique is now, that the Pope demands merely the control over the religion of the Romanists in the kingdom. Yet what can this be but a pretext? If men believe in their religion, it must exercise an influence; and, with practical believers, the most powerful of all influences over their whole conduct; it is power, and power in the highest, the most active, and, we are fortunate if it is not, in the most dangerous degree.

But we shall give a glance over the working of this influence in the days when Rome "spoke out," and when Europe was forced to listen.

The name of HILDEBRAND is better known than his history; but he figures as the great champion of Rome in the eleventh century.—The especial object of the Popedom has been to establish a universal supremacy, an object which was to be attained only by asserting a right of Popish control over every Papist in every kingdom. The King was to have only the second allegiance; or, as in the memorable answer of INNOCENT III. to the Eastern Emperor, "the temporal Sovereign was to have jurisdiction only over the men of the sword." Thus the whole ecclesiastical body were virtually to be the subjects of the Popedom, and this at a time when the Popish priesthood were in possession of little less than a third of the land of Europe, held the chief offices of state, were exempt from the jurisdiction of the ordinary tribunals, and were, in the true sense of mastery, masters of all Christendom.

HILDEBRAND was a Tuscan monk—ambitious and intriguing; possessed of the chief monkish knowledge of a century when the canon law was the source of all fame; and full of the restless craft which ensures success in semi-barbarous times. In that century the German Emperors exercised a powerful influence over the Roman elections, and HILDEBRAND, attaching his fortunes to a high ecclesiastic, a relative of the Emperor, Henry III., followed him to Rome, and distinguished himself by his dexterity in securing the Papal chair for his patron, by the name of Leo IX. The habit of choosing old men for the tiara gave the vigorous and fresh activity of HILDEBRAND singular authority in their successive governments, until he began to be regarded as the chief elector, though possessing but the rank of secretary.—His influence was thus acknowledged, though his ambition was galled by seeing five successive Popes to whose election he had contributed. At length he came within sight of the grand object of desire to every popish ecclesiastic, and in 1073 he ascended the Papal throne by the name of GREGORY VII.

The nature of a religion which gives unlimited absolution of all kinds of crime always offers the new sinner on the Papal throne a large opportunity of popular reform. The vices of the priesthood had long raised an outcry throughout Europe. Kings and people were equally indignant at the notorious profligacy and the daring avarice of their spiritual pastors. Simony, concubinage, and the most open violation of all laws, human and divine, were the common impeachment of the Romish clergy. The long impunity of offence naturally produced its extension to every rank of the state; the kings sold the bishoprics, the bishops sold the livings, and the clergy themselves. GREGORY sprang on these abuses on the instant. In the year after his election he summoned a council in Rome.

While kings were in awe, and the priesthood in consternation, the bull was thundered forth from the Vatican, condemning to all the terrors of the present and future world all men guilty of the sale of sees and livings, and commanding celibacy to all who sought priesthood. Violent dissensions arose. But the blow was quickly followed by another, which expressively showed how little of the bold activity of the Popedom was turned on reform, and much on power. In 1075 GREGORY summoned the well known council, in which the Popedom, for the first time, forbid all sovereigns to give the investiture to the bishoprics and abbeys in their own kingdoms. This prodigious grasp actually tore

the crown off the head of every prince of Christendom, and cast it at the Papal feet. In a time when a standing military force was unknown, when the stately gradations of office which now form courts were limited to menials, and when the revenues of the monarch himself were dependent on his personal possessions, the act which took from him the ecclesiastical patronage stripped him of nearly all the power of reward, of control, and of revenue. GREGORY put forth the insolent principle, that between spiritualities and temporalities there was no distinction; that the church, in both office and property, must be wholly independent of civil government! that the estates of the church had become forever separate from all other authority; and that no royal or imperial conformation of the church patronage could be suffered. This sweeping act virtually threw the whole ecclesiastical authority and allegiance into the hands of the Bishop of Rome.

We have not space now to describe the convulsions which followed this most audacious of all usurpations—the tamperings of the Popedom with the great vassals of the empire; the imperial council summoned at Worms to defy and depose Hildebrand; or the still more effective council of the Lateran in 1076, which solemnly anathematized HENRY IV., in the name of "St. Peter, Prince of the Apostles," declared him deposed from the thrones of Germany and Italy, and absolved all his subjects from their allegiance. Superstition triumphed. A diet of the great vassals was called to dethrone the German Emperor, HENRY's only resource was to cross the Alps and implore the Papal pardon. HILDEBRAND was then in Lombardy. He commanded the Emperor to assume the garb of a penitent, and appear before him barefooted. For three days, in the depth of winter, the Emperor was forced to stand from morning till night at the gates of the Castle of Canosa. It was only on the fourth day that the arrogant Pope would admit him into his presence, and HENRY, after a submission which degraded him in the eyes of all Europe, and which ought to have cost him his crown, was suffered to retire, and even then only to wait the sentence of the electors.

Father, Forgive Them.

Go, proud infidel, search the ponderous tomes of heathen learning—explore the works of Confucius—examine the precepts of Seneca, and all the writings of Socrates—collect all the excellencies of the ancient and modern moralists, and point to a sentence equal to this simple prayer of our Saviour. Reviled and insulted; suffering the grossest indignities; crowned with thorns, and led away to die, no annihilating curse breaks from his lips. Sweet and placid as the aspiring of a mother for her nursing, ascends a prayer for mercy on his enemies, "Father, forgive them." O, it was worthy of his origin, and stamped with the bright seal of truth, that his mission was from heaven!

Acquaintances, have you ever quarrelled?—Friends, have you ever differed? If he who was pure and perfect forgave his bitterest enemies, do you well to cherish your anger?—Brothers, to you the precept is imperative; you should forgive not seven times, but seventy times seven.

Husbands and wives, you have no right to expect perfection in each other. To err is the lot of humanity. Illness will sometimes make you petulant, and disappointment ruffle the smoothest temper. Guard, I beseech you, with unremitting vigilance, your passions; controlled, they are the genial heat that warms us along the way of life—uncontrolled, they are consuming fires. Let your strife be one of respectful attention and conciliatory conduct.—Cultivate, with care, the kind and gentle affections of the heart. Plant not, but eradicate the thorn in your partner's path. Above all, let no feeling of revenge find harbor in your breast. A kind word; an obliging action; even if it be a trifling concern, has a power superior to the harp of David, in charming the billows of the soul.

Revenge is as incompatible with happiness as hostile to religion. Let him whose soul is black with malice and studious revenge, walk through the fields when clad with verdure or adorned with flowers—to his eyes there is no beauty—the flowers to him exhale no fragrance. Dark as is his soul, nature is robed in the deepest sable. The smile of beauty lights not up his bosom with joy; but the furies of hell rage in his breast, and render him as miserable as he wishes the object of his hate.

But let him lay his hand upon his breast, and say—"Revenge, I cast thee from me; Father,

forgive me as I forgive mine enemies; and nature assumes a new and delightful garniture. Then indeed are the meads verdant, and the flowers fragrant—then is the music of the groves delightful to the ear, and the smiles of virtuous beauty lovely to the soul.—*C. Miner.*

The Working Man's Day.

Man was not made for unceasing labor.—Neither his body nor his mind can stand it. We do not need the testimony of physiologists and medical men to prove to us the necessity of periodical repose from labor, and the pernicious results flowing from the absence of it. Experience teaches us that man can no more go on smoothly for months and years without the rest of the Sabbath, than he can go on day by day without sleep by night. Some persons may be able to hold on for a few days, by taking only occasional repose, as others may for years by occasional times of relaxation; but the tone of the constitution, both of body and mind, will be far best kept up in the way provided by the God of our nature, by taking regular sleep every night, and regular rest every Sabbath.

When the curse came upon this earth on account of sin, the Lord, mercifully remembering man's frame, suffered not the curse to fall on that seventh day which he had blessed and sanctified. For that day, at least, the sentence was repealed which doomed man to toil in the sweat of his brow till he returned to the ground. Six days he was to labor, but to rest on the seventh.

Those who, in the providence of God, are placed above the necessity of hard personal labor, cannot enter into the gracious beneficence of this enactment. The Sabbath is especially the poor man's privilege, the working man's day. Is it not a sublime spectacle, this Sabbath in England!—more than four millions of workmen over the land secured in one day's rest out of every seven! they and their families guaranteed a maintenance on that day, without the toil and care of the rest of the week, and left free to recruit their bodies by rest, and to refresh and purify their spirits at the fountains of heavenly truth! Blessed is he who seeks to enlarge the privileges of the working classes in this hallowed day! Cursed is he who in any way tries to remove the old landmark of God's merciful ways to the children of men!

During the French Revolution, the Sabbath was abolished for a time, and one day in ten was appointed as a national holiday. But it was soon found that the public health and the commercial prosperity of the country were alike injured, and the ancient and divinely appointed day of rest was publicly resumed.

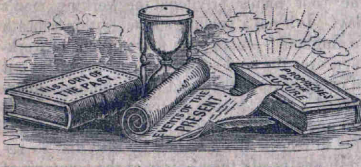
We could easily prove, by statistical facts, that with nations, as with individuals, the proceeds of work during any lengthened period, would be greater from six days of the week, than from the whole seven; that by due observance of the Sabbath, the amount of human labor would be greatly economized, and the average length of human life throughout the country materially increased; and that by the better economy and application of labor, by the diminution of crime and its concomitant expenses, by the improvement of public morals, a vast annual expenditure, would be saved; or, in other words, a vast revenue added to the treasure of the country. Verily, even in a commercial view, "in keeping of this commandment, there is great reward."

Voltaire, toward the end of his life, remarked to some of his infidel associates, that all their labor must be lost, and that it was utterly vain to try to put down Christianity, so long as there was the Sabbath; so long as every seventh day men were compelled, more or less, to have their thoughts turned to the things of religion. Truly, therefore, even its enemies being judges, the Lord's-day may be reckoned one of the chief bulwarks of the social, as well as religious constitution of this land.—*English Presbyterian Messenger.*

Moses not an Impostor.

The Jewish legislator was either a true prophet, an enthusiast, a dupe, or an impostor. That he was not an enthusiast, may be argued from his learning—he was versed in all the learning of Egypt; from the diffidence with which he received the first annunciation of his mission; from the admirable suitableness of his law to the accomplishment of the object proposed; the knowledge therein displayed of human nature; the connection of laws politically necessary with religion, &c. He could not have been a dupe; for if the appearance in the burning bush had not been real: if he had

been deceived in the evidence of his mission; if the miracle wrought to convince him that he was the chosen prophet of God had been only natural phenomena, he could not have inferred from them that he was to be the legislator and deliverer of the Jews. Neither was he an impostor. An impostor would not have chosen to suffer afflictions with a degraded race, rather than to indulge in the gayeties and fascinations of a court; an impostor would not have exposed himself to the danger of death by vindicating the cause of the oppressed; he would not, if banished to a desert, be contented with his lot, forget his schemes of ambition, intermarry among the natives of an obscure province, and calmly sink into the conditions of a shepherd. Even if he were at length to rouse from this strange lethargy, and resolve to deliver his countrymen, or perish in the attempt, an impostor would have proceeded with some address and policy; he would not enter abruptly into the presence of an absolute sovereign, and peremptorily insist on the liberation of a race of "useful slaves;" neither would an impostor commit himself by predicting a series of miraculous judgments, if these slaves were not allowed to emigrate. If Moses, too, had been any of these, he could not have conquered armies without fighting, or impressed a whole nation with imaginary terrors, or guided and fed a whole nation for forty years in the wilderness; he could not have compelled, and he could not have persuaded the Egyptians and the king to resign their dominion over the Israelites, unless he had been possessed of powers more than human. That is, he was a true prophet—he wrought miracles—he was the character he professed to be.—*Horæ Mosæicae.*



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, OCTOBER 21, 1855.

Extracts on Prayer.

FROM REV. E. BICKERSTETH.

The following extracts are from a work entitled "A Treatise on Prayer; designed to assist in the devout discharge of that duty." By the Rev. E. BICKERSTETH, Rector of Watton, Herts, England.

One object of a religious periodical should be to familiarize its readers with the pious thoughts of holy men. This can be done in no better manner than by giving a general synopsis of, or extracts from, the works of those who commune much with God. The following extracts will be found peculiarly adapted to the wants of Christian minds, and will be read with interest by all lovers of truth.

The writer expresses his fears that at the present time, "men gain knowledge without corresponding feelings; they are tempted to make a profession of religion, and to talk about it, while it is to be feared, the more retired and all-important duties of devout prayer, meditation, self-examination, and reading the Scriptures, are neglected."

I. On the nature and duty of prayer, he says:

Men in general think it an honor to be admitted into the company of those who are distinguished by their rank, their power, or their attainments. They feel it a privilege to converse with a man of the first consequence in the state, a man eminent in wisdom or knowledge, or the monarch of a mighty empire. A Christian justly reckons it no small privilege to be permitted, for a season, to associate with a person of peculiar piety. And if while the greatest good may be obtained from a distinguished person, there be only a limited time in which we can go to him, the importance of using an opportunity that is offered is evidently greatly increased. If we can say, "Now the way of access is open, but it will soon be closed; now you may hold converse, and get intimately acquainted with him; you may obtain all you want; you may secure a lasting interest in his affections; he has invited you to come to him, and you will never have this privilege offered you again;" surely no other arguments need be urged to induce a man wanting his help to go to him without delay.

It is the nature of prayer, that it gives to needy and sinful men, in the limited time of this life, every day, yes, every hour, this great privilege of access to the King of kings and Lord of lords, to the Most High and the Most Holy, and this with the utmost freedom and confidence; the access not merely of a servant to a master; or a subject to a king; but of a child to a tender parent.

It is not the mere invention of the mind. Many have a peculiar gift of prayer in this respect, and can

pour out fluently, perspicuously, and at length, a multitude of words; but, both the mind and the tongue may be thus employed, while the heart neither feels the sentiments expressed, nor longs for the blessings implored.

Prayer is giving glory to all God's attributes of wisdom, love, and truth. His omnipotence and omnipresence, his interest in man's welfare, our dependence on him, and his fullness and all-sufficiency are manifested in the believing prayer of his people.

Prayer is the noblest act of faith for a poor sinner. It is coming to the holy God, reposing upon his infinite love as revealed in his word, delighting and rejoicing in him notwithstanding all our sins, through the new and living way, Christ Jesus, and by the gift of his Spirit.

Prayer is also our being made like Christ, intercessors for a perishing world, and the Lord's instruments for communicating the largest blessing to our fellow men, and hastening the coming of his kingdom.

This is acceptable prayer. But how often are our devotions a mere form to satisfy our conscience? We know it is our duty to pray; we know that none go to heaven but men of prayer; we have been taught to pray in our youth, and therefore go through the outward form; but is it not too often without the inward emotion and desire of the heart towards God?

Two things are essentially necessary to enable us really to pray.

1. *The knowledge of our wants.*—As the needy only will stoop to ask for alms, so a real, deep, and abiding sense of our indigence is the first spring of a true and earnest desire to obtain help from God.

2. *Faith in the being and goodness of God.*—The prodigal thought of his father's riches and bounty, and then returned to him. "He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11: 6. He who has not a spiritual knowledge of God, or who thinks him a hard and austere master, will never feel disposed rightly to approach him. It is faith, the gift of God, realizing the views given us in the Bible of the immensity, power, wisdom, all-sufficiency, and goodness of God, of his being ever present, and of the way of access by Jesus Christ, and of the glorious God in all his perfections, being our portion and joy through Christ forever, which excites the heart to draw near to him, in full confidence that he hears us, and loves us, and will help us.

God has expressly commanded us to pray to him. Our Lord says, "Ask, and it shall be given you."—Matt. 7: 7. He declares, "Men ought always to pray, and not to faint."—Luke 18: 1. St. Paul exhorts, "I will therefore that men pray everywhere, lifting up holy hands."—1 Tim. 2: 8. Testimonies to this effect might be multiplied. See Eph. 6: 18; Phil. 4: 6; Rom. 12: 12; Col. 4: 2; Matt. 6: 9, &c. &c. The great God, then, that made heaven and earth, and before whom you will stand in judgment, plainly requires you to worship him.

The relations by which God has revealed himself to us, show this duty. He is a Father, and gives us the Spirit of adoption, to cry, *Abba, Father!* Children should go to their father to ask of him a supply of their wants, and to tell him all that they feel and enjoy. Jesus Christ is the way of access to God; a Mediator to interpose in our behalf, and a High Priest and intercessor to offer up our supplications; the Holy Spirit also assists our prayers, making intercession for us. These relations are specially revealed for our use, and are mainly important with reference to prayer. A peculiar title therefore given to God is, "O thou that hearest prayer!"—Ps. 65: 2.

There are severe threatenings against those who neglect this duty. The Psalmist says, "Pour out thy wrath upon the kingdoms that have not called upon thy name." Ps. 79: 6. Daniel (9: 13, 14.) ascribes the evil that came on the Jews to their neglect of prayer. Those were to be cut off who "turn back from the Lord, and those that have not sought the Lord." Zeph. 1: 6. It is the character given of the wicked, "that they are far from God." (Ps. 73: 27.) that they "call not upon the Lord; (Ps. 14: 4) and of the hypocrite, that 'he will not always call upon God.' Job 27: 10. He may, perhaps, in a time of trouble, seek God's help; but he neglects it as his daily duty."

II. He next considers prayer as a privilege—as a necessary part of the Christian's happiness:

"Every one that prays aright can adopt David's expression, *It is good for me to draw near to God.*"

Prayer is the means which God has appointed for you to obtain every good and escape every evil.—It has pleased him to appoint this means for various wise and holy purposes; and especially that we may acknowledge and glorify his attributes: that we may see our dependence on him, and prove our obedience to him. There is no evil that you may now suffer, or that you may expect to suffer, which prayer is not the appointed means to alleviate or avert. Our Lord declares, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." Greater blessings than we can think of may thus be obtained. "Call upon me, and I will answer thee, and will show thee great and mighty things which thou knowest not." Thus saith the Lord, the God of Israel! It is a key to open the storehouse of all God's treasures to us: as by knocking we enter into the place where we desire to go, so by prayer we obtain all the blessings which we require. It gives us the right of enjoyment to all we have from the great Proprietor of all things. He promises much, and he is never worse, and generally better, than his promises. 1 Kings 3: 11, 12. Gen. 17: 19, 20; 32: 10; 33: 4—11.

We are certain of obtaining what we ask in faith according to his will.—The numerous promises made to faithful prayer fully confirm this remark. He is able to do exceeding abundantly above all that we can

ask or think. Eph. 3: 20. You may labor for riches, and lay by money year after year, and after every care your money may be lost, and you die poor; or it may bring you trouble and sorrow rather than any advantage. You may pursue the pleasures or favor of the world, and live miserable and die despaired. But if you seek the blessings of God in fervent prayer, you cannot be disappointed.

It is the solemn declaration of Jesus Christ to his disciples, "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you; ask, and ye shall receive, that your joy may be full." You may not indeed succeed the first time you ask; the promise gives no assurance that you shall. St. Paul had the thorn in the flesh, and besought the Lord three, or frequently, before he was heard. You may not obtain the very thing which you ask; but asking aright, you will obtain that which will fully satisfy the spiritual mind. 1 John 5: 14, 15. Romans 8: 27, 28. St. Paul's thorn in the flesh was not removed, but he was enabled to take pleasure in his infirmities. No prayers offered up aright, will ever be made in vain.

Prayer is a satisfactory evidence of our having obtained the saving grace of God.—Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, whereby ye cry, *Abba, Father!* Gal. 4: 6. It is the breath of the spiritual life in the soul. Lam. 3: 56. Whatever has life, must breathe; and if the life be strong, it will breathe freely. If prayer be faint, weak, and disordered, the person is not in full life and health; if there be no prayer, there is no spiritual life at all; the first mark of it is, *Behold, he prayeth!* Acts 9: 11; and the last account of one, is his prayer, *Lord Jesus, receive my spirit!* Acts 7: 59. It is to the spiritual church the promise belongs—"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications." Zech. 12: 10. If you have a fervent, persevering spirit of prayer, you have a sure evidence of being born again; of the life of God begun in your soul. When you can feel with David, "My soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, to see thy power and thy glory, so as I have seen thee in the sanctuary;" then you may also say, with humble, yet believing confidence, "O God, thou art my God!"

Prayer gains for us spiritual strength.—The praying Christian is the strong, the thriving Christian, "strong in the Lord, and in the power of his might." As the naturally weak ivy, which, if it had no support, would only grovel on the earth, by adhering to some neighboring tree or building, and entwining itself about it, thus grows and flourishes, and rises higher and higher; and the more the winds blow and the tempests beat against it, the closer it adheres and the nearer it clings, and the faster its fibres embrace that which supports it, and it remains uninjured; just so the Christian, naturally weak, by prayer connects himself with the Almighty; and the more dangers and difficulties beset him, the more closely they unite him to his God; he reaches towards, and leans upon, and clings to him, and is strengthened with divine strength.

By prayer we obtain true peace of mind,—that peace to which those who never pray are utter strangers. It is a casting off our burden, whatever it be, upon a kind, compassionate, Almighty friend, who willingly sustains it, and relieves and comforts us. "Casting all your care on him, for he careth for you." Let the Christian follow the apostle's direction, "Be careful for nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God;" and he may fully expect the effect which that apostle describes—"and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Prayer is especially advantageous in the time of trouble.—Even those who neglect God altogether at other times, are often then compelled to apply to him, and even in such a case he has heard and accepted them. Isa. 26: 16; 1 Kings 21: 29. "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Ps. 50: 15. Indeed, what Christian has not found, in his own experience, the truth of the declaration: "God is our refuge and strength, a very present help in trouble?" Ps. 46: 1. When no other ear could hear but his, no other arm save, no other power relieve or help; when we were destitute and almost in despair, then his ear heard, and through his mercy we were delivered. Prayer, like the precious metal, comes most pure from the heated furnace. Are you depressed under your guilt, your weakness, your ignorance, or your ingratitude? You may spread your distress, as Hezekiah did his letter, before God, and you need not fear but that God will help you: and what a comfort it is that we can never come unseasonably to him! A great man or a friend may be so circumstanced that we cannot interrupt him, or he will soon be wearied by repeated application, or he may be so far off that we cannot get at him; but our God is ever nigh unto us—he is always with us: a very present help in trouble.

In prayer we enjoy the presence of God.—"Draw nigh to God," says St. James, "and he will draw nigh unto you." The devout soul having found in the solitude of the closet the presence of God, is glad to withdraw itself from the distraction of the world, and retire to hold converse with him in secret. "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." When shall I come and appear before God? Ps. 42: 1, 2. The Saviour assured his disciples, "he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." John 14: 21.

The devout believer then is the only truly happy man. What a delightful life does he live, whose prayers afford him constant communion with God! No fears and anxieties about future things need distract him, nor present difficulties and burdens weigh him down. He may calmly, steadily, and cheerfully

pass through all the varieties of this life, living in the most exalted and yet endearing friendship with his Maker, having a constant support, and a hidden but solid joy from intercourse with him, possessing an ample resource in every circumstance here below, and an assured expectation of everlasting felicity with him at whose right hand there are pleasures for evermore. Let the happiness of the life of devotion induce you diligently to seek divine grace, to enable you to say with David, "I give myself unto prayer."

Mr. BICKERSTETH very fully notices the objections often advanced by those who do not pray, and shows that at the bottom of all lies a dislike to prayer. He then notices those who trust in their prayers as meritorious. He says:

"This neglect of prayer is the fault of many; but there is a generation who are righteous in their own eyes, who TRUST TO THEIR PRAYERS. They reason, little as they think it, on the supposition, that for every prayer they make, God is, as it were, so much in debt to them, and that thus by the multitude of their prayers they deserve heaven. This is a common but a strange mistake. What merit can there be in begging and seeking that which if we obtain, lays us under increased obligations? Israel of old 'followed after the law of righteousness,' but did not attain it, 'because they sought it not by faith, but as it were by the works of the law.' Is not this too much your case? Be not mistaken; though prayer is good in its proper place, it is not good in the way of meriting anything from God. It is not good in the way even of disposing God to give. He is ever ready to give abundantly unto us, 'more ready to hear than we are to pray, and want to give more than we either desire or deserve.' But it is good as it is pursuing the plan which God has appointed for obtaining his blessings:—it is good, as it is the way in which he bestows them. Renounce, then, your own righteousness; and thus humbly and believingly seek, and you shall find."

If you did but know the true character of your fancied righteousness, you would say with Isaiah, *all our righteousnesses are as filthy rags*, as a rejected garment. You would enter into the feelings of the excellent Bishop Beveridge, who declares, "I know not how it is with others, but for my own part I do not remember, neither do I believe, that I ever prayed in my life-time with that reverence, or heard with that attention, or did any other work, with that pure and single eye, as I ought to have done."

With these feelings, you would be sensible at once that Jesus Christ is the only and complete Saviour of sinners, and that it is only by his obedience many are made righteous.

III. He next presents the grounds on which sinners can come to the Holy God:

"The great God is unutterably holy. This is the character in which the seraphim above celebrate his praise: 'One cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.' How then can sinful worms of earth come into his presence? How can we approach, with any confidence, this holy God? Our carnal mind is enmity against God. We fly from his presence. Prayer is a task and a burden to an alienated mind."

How can all this be so changed that I can delight in God's holiness, that I can with confidence approach him, that I can see his loving kindness to me a sinner, and rejoice in him always?

God has provided for this great necessity of our fallen nature. In his infinite love and mercy he has made it easy, practicable, and delightful, for the most sinful immediately to return to him, and enter at once into the privilege of prayer.

It is justly asked, 'How can two walk together except they be agreed?' But God has, in his boundless grace and love, laid an ample foundation for the reconciliation of our souls to the holy God: and Oh, what treasures of loving kindness are developed in the wondrous plan! The incarnation, the life, the sorrows, the agonies, and the death of the Lord Jesus, irresistibly evidence, to the believing heart, God's intense love to us sinners, and yet his inextinguishable and most awful wrath against sin, and his perfect and spotless holiness. God loves me, I see here, as clear as the noon day; but with a holy love that makes me hate sin, and view it, as my loving Father views it, as of all evils the greatest and most abominable. Thus God hath 'reconciled us to himself by Jesus Christ.' The ministry of reconciliation is, that 'God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.'

Oh what a depth of holy love was that, how great the mystery of godliness, when God was manifest in the flesh, and identified himself with us! God sent his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. Jesus put himself in the place of sinners, and suffered for us the just for the unjust. What love there must be in God to us! What holiness there must be in God! 'What hatred of all sin, and yet what compassion for sinners. See Jesus weeping over the lost Jews in Jerusalem. It is the mind of God. How he sympathises with us in our misery; and yet his purity and holiness demand the punishment of those who perseveringly reject his great salvation; and therefore he pours out the affecting desire, 'Oh that thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!' How clear it is that he loves us sinners, and would have us to be saved! 'Behold, the Lamb of God which taketh away the sin of the world!'

It is by viewing God as displayed in the whole work of the Lord Jesus Christ, that I a sinner can see all my sins forgiven through this stupendous sacrifice. Thus only, the emity of my heart against him is put away, and I can have full confidence in approaching the Holy God. Let me credit God's word really; let me not reckon God false, but true; let me re-

ceive the testimony concerning his Son, (1 John 5: 9-12,) and joy and peace, love and holiness enter my heart, and I can go to God with the same confidence with which the unsinning angels go to him.—How very strong are the beautiful expressions of God's own word! "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil that is to say his flesh; and having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water;" or as in another place, "let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need;" or again, "Through him we have access by one Spirit unto the Father;" or again, "In Jesus we have boldness and access with confidence by the faith of him."

God has provided help for your unbelief. Jesus has received gifts for the rebellious, yes, he has all things pertaining to life and godliness. He bestows the Holy Spirit, he bestows faith, he bestows the Spirit of grace and supplication. He casts out none that come to him. He enables those that look to him to pray in the Holy Ghost. It is wholly your own fault, your own unbelief, if you do not now, without delay, enjoy the privilege of prayer. God invites you to come, he promises you his Spirit, he tells you he loves you, though sinful in ten thousand repeated forms, and especially by the death of his son; (Rom. 5: 6-11.) he assures to you every blessing, simply on asking. O reader! perish not with the aggravated guilt of neglecting so great salvation. There is in this day of grace the fullest ground for your entire confidence in approaching the most holy Jehovah, and the fullest supply of strength and ability in Jesus to enable you to do this.—(To be continued.)

What Does it Mean?

J. TURNER'S "ADVOCATE" AGAIN!

Dr. YOUNG, in the ardor of his poetic inspiration, exclaims:

"A mystery, with mysteries enclosed,
Is man!"

But this grand idea of the poet has a peculiar meaning in reference to some peculiar men. We cannot now go into a history of the mysterious case under consideration—the appeal—the secret correspondence—the confession of obligation to speak out distinctly—the withdrawal or explanation of that confession, &c. &c. But we call attention to an apparent *anachronism* in the case; express our regret that matters are still wrapped up in mystery, and close by letting all whom it may concern know where we are.

1. The *anachronism*. In his *Advocate* of Sept. 28th, "J. TURNER" said: "I made this demand, for an examination of matters, several weeks since, addressing myself to one of the committee, but my request has been disregarded." We informed our readers, on reading this statement of "J. TURNER," that no such request had been received, and that this was the first intimation of it we had had; i. e., from him, as we meant, and as we supposed we were understood. And we ought to say, by the way, that we never received any intimation of it till it was given by Bro. NEEDHAM, in a letter dated Sept. 25th, which we received while at the tent meeting in Lowell, some days after. In his *Advocate* of Oct. 12th, this open-hearted, generous, anti-"Jesuitical" brother speaks as follows:—

"We have addressed one of the committee, as stated in our appeal, and directed said letter to Boston, Eld. Himes' box; of which fact we have sufficient proof. A copy of said letter, transcribed by another hand, is retained in this office. Of the fate of the letter, we leave the brethren to judge. Our letters have never miscarried on any other business. We wrote to another of the committee, Sept. 25th, and on the 26th received a reply, in which letter the writer states that our letter would go to the 'Herald' office, in that afternoon's (Sept. 26) mail. Our appeal could not have reached Boston earlier than the 26th, at night; yet the 'Herald' says that the appeal is the first intimation the committee have had of the matter. Our readers must judge who of the committee made the above request, and, also, how it could happen that the appeal should be the first intimation they received."

Does the *Advocate* mean to "intimate," that what took place between "Sept. 25th and Sept. 28th," took place "several weeks before" Sept. 28th? or does it wish to mystify "the matter" still more, by blending things under these different dates together in order to add "insult to injury," by insinuating that what we said only in reference to one of the dates, was said in reference to the whole of them? Whether this is an *anachronism*, or "Jesuitism," or "our readers must judge."

2. The matter wrapped in mystery. The Boston, and even the Albany Conference, is implicated in the effort "to undermine" this afflicted brother: "I have now learned," he says, "that a most desperate arrangement was commenced at said Conference, to undermine my influence." We shall not attempt to solve the mystery involved in this part of the matter, that of describing what sort of a "mind" one must have to get "under" the one in danger; but we do

protest against this wholesale implication of "said Conference."

But there are other features of the mystery. He speaks of "various wicked charges circulated from the same source since the Albany Conference;" that his "connection with important truth demanded that he should request an examination of these matters;" that he made this demand "several weeks since," &c.; and, that "if this demand is not attended to, I shall be obliged to speak out distinctly." (*Advocate*, Sept. 28.) But in that paper of the 12th inst. he says:—

"We did not intimate that we should speak the charges more distinctly; we prefer to speak them where there can be no dodging. Our appeal talks of quite another thing."

In September he says, "I made this demand . . . but my request has been disregarded." In October he says, "Our readers must judge who of the committee made the above request." Now, can anybody tell if a "request" has been made, or if it has, who made it, when, or what the request is? The mysterious circumstance that one who has so stoutly repudiated our Conferences and committees as the "creed-power," should make such a request of them, must not be thought of. But we ask, Is not this case "a mystery with mysteries enclosed?" Can it be anything else than a continuation of "the meanderings of the dragon," as illustrated in the "*Advocate Extra*?" Again we ask, "What does it mean?"

3. Where we are. Know, then, all whom it may concern, that if "J. TURNER," or any other brother, sister, or human being of any clime, color, or character, has sought against us, we are prepared to meet them according to *any form of "gospel order,"*—they themselves being judges of that order,—at *any time, or in any place*, and we pledge ourselves, by the help of God, to vindicate ourselves of all charges and accusations, or to give satisfaction to the injured, as the tribunal shall decide. But we protest against these contemptible insinuations and thrusts in the dark. Under the pretence that certain charges have been made against him, he prefers, by a public proclamation, the most serious charges against others; of the truth of which he gives no proof, names no person or persons as the party, but implicates all connected with certain conferences. It is only equalled by the dark transactions of the Inquisition. Let the accused be pointed out, the proofs be brought forward; and we say as we said at first, the guilty should feel the most condign punishment. No Christian man will act like "a snake in the grass," or like a goose, hissing and squeaking at everything that is not of his own flock, which passes, only to get a kick, that he may have some "important" matter to make a noise about.

We can hardly close, however, without acting the prophet. We predict, then, that when the mysteries are all removed, it will be seen that the grand difficulty in the case is this:—It is very unpleasant for HAMAN to feel the halter he has prepared for MON-DECAL.

A Manifestation.

Sometimes wily and shrewd men unwittingly manifest their real state of mind towards others.—The editor of the *Harbinger* has used the phrase "Dear Bro. HIMES," within the past year, very frequently, with other expressions of endearment, which have made many suppose that he cherished a very kind and good spirit towards us. But the true spirit which he has had for a long time past, is more truly developed by the following article we cut from the *Harbinger* of Oct. 14:—

"'PERFECT COMMANDER!!!'—In the last 'Herald,' Bro. J. P. Weetsee, in speaking of Bro. J. V. Himes, says:—

"In a word, he must be regarded as a perfect commander, such as we would expect God to raise up to fill an important station," &c.

"This proclamation appears under the editorial department, and apparently has the approbation of the editor. Our Bible calls Christ a Leader and Commander, and Perfect. But that any man in these last days has been raised up to be a 'perfect commander' over God's people, we have our doubts. Yet, if inspired evidence can be given of his divine right and authority, we will most cheerfully obey. But, until such evidence is given, we shall acknowledge none but CHRIST as a PERFECT COMMANDER. 'Call no man Master, or Lord, for ye are brethren.'"

On this remarkable production we make the following remarks: 1. The paragraph he quoted from Bro. WEETSEE's letter was not seen by us till it was in print. We do not seek such praise of our brethren.

2. Bro. WEETSEE, in making the remark about our being a "perfect commander," merely intended to speak of our ability in conducting tent meetings, &c., and not of our being a commander, in the place

of "Christ," over God's people. Our friends know whether there is any justice in the statement.

3. The purport of Bro. WEETSEE's remark was so obvious, that the construction the editor of the *Harbinger* has put upon it, must convince every one that he knew it to be false and ridiculous. There is no conceivable object which he could have in view but to hold Bro. WEETSEE, and his "Dear Bro. HIMES," up to ridicule and scorn. We are glad to have him show the brethren his real state of mind.—This spirit and disposition of his is nothing new to us. We have had nothing to hope from that quarter for some time past.

Originality of Thought.

In the language of a worthy brother, we are all *eclectics*. Our ideas and thoughts are seldom original. They are mostly selected and borrowed from others—from those whose writings we read, and whose teachings we listen to. We peruse the works of others for the purpose of storing our minds with knowledge, from which we may draw as demands are made upon our mental resources. The man of extensive and varied reading is not always aware of the origin of the thought he presents to others, and often puts forth as his own, ideas which have been before presented, and are common to the world. Even in mechanics, three fourths of the discoveries which are made, are mere repetitions of old inventions—re-productions of what have before been presented to the world.

It is the same with our thoughts, those which seem new to ourselves, are, in nine cases out of ten, but the repetition of thoughts which have been before originated. In this age of the world it is said to be almost impossible to originate a new idea. Originality now consists more in arranging, combining, classifying, analyzing, and systematizing, the thoughts and ideas for which we are indebted to the writings and teachings of others. The most original thinkers often are indebted to the suggestions of others, and sometimes of their inferiors, for the foundations on which they rear their most splendid superstructures. The art of thinking consists more in digesting and carrying out a train of thought, than in simply originating it. SHERIDAN, so famous for his ready replies, was often indebted to others for the thoughts which gained him the greatest applause.

At the close of the Revolutionary war, which resulted in the independence of this country, on the news of peace reaching England, SHERIDAN was on his way to the House of Commons, and meeting an acquaintance, an old man in a humble walk in life, he asked him what he thought of the peace: "Why," said the old man, "I think that every Englishman should be glad of it, but no Englishman can be proud of it." SHERIDAN caught at the expression, went on to the session of the Commons, and, as the question of peace came up for debate, he commenced a speech in the language he had just treasured up, and commenced with "Sir, I think that this peace, the news of which we have just received, is one which every Englishman should be glad of, but no Englishman can be proud of it," and went on a similar train of thought, which elicited the most unbounded applause.

Other supposed original thinkers obtain their ideas in a similar manner. It is very seldom, therefore, that our ideas are our own. We read and listen.—We select the thoughts that please us, because we cannot if we would shut out what we acquiesce in. These thoughts, thus acquired, it is our privilege to digest and combine according to our respective habits of thought; and the combination and arrangement, is usually all that the most original mind can lay claim to.

THE JOYS OF PRAYER.—Even in those parts of prayer that might seem only painful, there is a pleasure, that would ill be exchanged for this world's most boasting bliss. In the bitterness of repented sorrow for sin, there is a sweetness, in the agony of fervent supplication for pardon there is a joy as much superior to the best the world can boast as the heavens are higher than the earth—

The broadest smile unbefitting folly wears,
Less feeling far than "prayer's repentant" tears.

O, what a happy, heaven-foretasting life might the children of God enjoy on earth, if they would live a life of prayer.

How calm might they be in the midst of the wildest storms. How joyful in the midst of the deepest tribulations. How composed and cheerful whilst all around was agitation and alarm—the smile of heaven sparkling round their path, the peace of heaven dwelling within their heart.

They say that travellers in Alpine regions are often encompassed with a clear atmosphere and cloudless sunshine, while traversing the summits of those loft-

ty mountains, at the very time that the world below them is wrapt in mists and darkness, and thunder-clouds are bursting at their feet. Thus does prayer lift the believer to a loftier and serenest region, far, far above the clouds and storms that darken and distract the world below. In that region of purity and peace, the atmosphere is clear and calm; and the light of God's countenance shines brightly on the believer's soul, while he sees the thunder cloud of earthly care and sorrow rolling beneath his feet; thus realizing the beautiful illustration of the poet:—

"As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its base the rolling clouds are spread,
Eternal sunshine settles on its head."

Pres. Adv.

POSITION OF THE ITALIAN CLERGY.—The *London Times* says:—"Italy is associated with the most enlightened and powerful of the nations of central and southern Europe, in the cause of national emancipation; but the Italian clergy, especially the Cardinals and Bishops, are known to incline towards Austria, because Austria has been latterly the chief stay of the Holy See. Unable to maintain their power by the resources and sympathies of Italy, they placed themselves under the guardianship of an alien. Austrian garrisons kept Italy in awe, and suppressed every expression of reviving liberty. But people and princes reject with indignation the dishonorable tutelage, and call on the parochial clergy to aid them in the struggle for freedom. Here and there, just to save appearances, a priest assumes the language of patriotism, or perhaps, now and then—for he is a native of the country after all—feels a spark of that virtue kindled in his bosom. But how half-heartedly they speak, even in their best worded expressions of national enthusiasm! Even the Bishop of Montepulciano affects to regard that as a war of religion which is one of independence, and so lays up an excuse in reserve should his superiors hereafter call him to account for so far yielding to civil authority as to issue the pastoral which appeared in our number of last week.—Truly enough, as he says, the gospel discountenances war, and but allows armed defence." But in the lips of Pius IX., these very words serve him to discourage resistance to the hostile generals. With reason, then, the Italian journalists exclaim against the disloyalty of the clergy."

RELIGIOUS PROSPECTS OF EUROPE.—An editorial in the *London Christian Times*, thus speaks of affairs on the continent of Europe:—"There are many who look upon the present unexpected and extensive changes with sanguine hope, and there is not a little to encourage them. Civil and religious freedom, to some exceptions, seems, at least for the present, to be a gainer. The Jesuits, its sworn foes, with all orders which show them any favor, are ignominiously driven from Roman Catholic States. Even Rome has dismissed them. Many convents are in the course of being suppressed. The temporal power of the papacy, with which, strange to say, the leading changes originated, is violently shaken. The question of separation of Church and State makes progress.—Meanwhile, openings of usefulness are presenting themselves in unexpected quarters. We have reason to know, for instance, that in three short months from the commencement of the Italian Revolution, 1,000 copies of the Scriptures were sold in parts of Italy, and that the demand is urgent and impressive. There has been nothing like this, of the same extent, in the same space of time, since the days of SAVANAROLA.

TORONTO, C. W.—We are happy to hear from Bro. LITCH, who writes:—"There are a few in Toronto who have united to sustain and hold up the cause in that city, and, as far as they are able, around them. They have before them a cheering prospect, if they are faithful to their trust. I have found many persons, connected with other churches, who are fully with us in sentiment on the Advent, but who have been kept from identifying themselves with us by the distraction which has existed. Many such rejoice exceedingly in the prospect of order among us. Bro. D. CAMPBELL and JOHN THOMPSON are heartily in the work, and united for the support of the Advent faith, and to labor for the conversion of souls."

REMOVAL.—The office of the *Advent Herald* is removed from No. 9 Milk-street to No. 8 Chardon-street, a few steps north of the "Revere House," in Bowdoin Square. Those wishing to find us, had better inquire for the "Revere House," or "Bowdoin Square." To go from our former office, go up Milk to Washington-street,—down Washington-street to the old State House, where Court-street commences,—up Court-street to Bowdoin Square. Chardon-street leads from Bowdoin Square to the north. The office is on the west side of the street, a few doors from the Square, in an apartment of the Chardon street Chapel. It is but a short distance from Haymarket-street, the depot of the Maine Railroad.

Correspondence.

Loving Kindness.

BRO. HIMES:—I have arranged the following hymn, in part, from one found in the "Village Hymns," and have added the last four verses, to adapt it to the Second Advent faith and love. H. H. Gross.

Awake, my soul, to joyful lays,
And sing the great Redeemer's praise;
He justly claims a song from me,
His loving-kindness, Oh, how free!

He saw me ruin'd by the fall,
Yet lov'd me notwithstanding all;
He near by me from my lost estate,
His loving-kindness, Oh, how great!

Often I feel my sinful heart,
Prone from my Jesus to depart;
But though I have him oft forgot,
His loving-kindness changes not.

When trouble, like a gloomy cloud,
Has gather'd thick, and thunder'd loud;
He near by me has always stood,
His loving-kindness, Oh, how good!

Though num'rous hosts of mighty foes,
Though earth and hell my way oppose,
He safely leads me still along:—
His loving-kindness, Oh, how strong!

The promis'd joys that he will give,
Now buoy me up for him to live;
The oath of God doth them secure,
His loving-kindness, Oh, how sure!

When Jesus shall to earth descend,
The tribes of earth the knee shall bend;
But Abra'm's seed his grace have sought,
His loving-kindness fails them not.

Oh, awful day! now nigh at hand,
When all must at the judgment stand;
The righteous live,—the wicked die,—
His loving-kindness, Oh! how nigh!

The curse remov'd,—his kingdom come,—
The righteous nations gather'd home:—
One King on earth,—his will supreme,—
"His loving-kindness!" is the theme.

Christian Experience.

NO. V.

The Christian's path through life is one of tribulation.—"In the world ye shall have tribulation," said the blessed Jesus; but that his beloved disciples might not be disheartened, he immediately added: "but in me ye shall have peace." "Peace I leave with you," and "my peace I give unto you," are soul-cheering promises. Peace, the Saviour's precious legacy, may abide with the Christian always.—During all his persecution from the world, and conflicts with the powers of darkness, it will abide in the heart of the trusting disciple, and afford him strength and comfort. "Thou wilt keep him in perfect peace, whose mind is stayed on thee," is the every-day experience of the believing, confiding soul. Let the individual whose mind is not thus at rest, be assured that it is because his thoughts have wandered from the centre where they should always be fixed. Satan will take advantage of the various circumstances transpiring around us, that are calculated in themselves to produce disquietude, and cause them to so bear upon the mind, that if it be turned away thereby, but for a little time, from God, it will serve to agitate and perplex the mind. Perchance some one may have injured us in some way, and if Satan can only induce us to dwell upon the matter, to ponder it over in our hearts, he will be very likely to persuade us to retaliate in some way, or to adopt some improper method to defend our character from the attacks made upon it. By keeping the mind staid upon God, by a commitment of the whole matter into his hands, with a firm reliance on the assurance, that all things will work together for good to those who love Him, and fully believing that nought can really harm us, if we be followers of that which is good, we shall be kept in perfect peace. This state of mind is highly necessary and important to that soul who wishes to be led by the Spirit of God. By the operations of that Spirit upon the heart, the Christian is often directed to perform certain duties, a knowledge of which he could not derive from the written oracles. Hence the necessity of preserving a state of mind where the Spirit may powerfully and effectually operate. Unless the mind be in a state of quietude, (I do not mean that state of mind which produces inactivity,) it is impossible to discern the "still small voice" of the Spirit.

While on this point, let me speak of another device put forth by the enemy to entangle the simple-hearted and child-like believer, whose ear is intent to hear the voice of the inward Teacher, believing that they may thus be instructed as to the mind of God concerning them. They are exceeding anxious to obey all of God's requirements; and Satan, taking advantage of their willing minds, presents something of an embarrassing nature as a duty which they must perform, or displease God. This throws the individual into a state of great perplexity; and if they, through ignorance of Satan's devices, and the nature of his operation upon the heart, are induced to yield to the suggestion, they bring themselves into bondage. On the other hand, if they refuse to obey, Satan shifts his ground, and very plausibly suggests, "You refused to obey the requirements of God, therefore you have incurred his displeasure." This, operating upon the mind of very conscientious persons, would be very likely to destroy their confidence at once, and thus, by weakening their faith, separate them from Christ. It is therefore important that the Christian

be so acquainted with the effects produced upon the mind by the two spirits, that he can readily discern betwixt them. Some four years since, while conversing with a dear sister, who had been exceedingly embarrassed by having sundry impressions which she could not clearly conceive to be duty, and by the non-performance of which she had often been led to doubt her acceptance with God. My mind was enlightened with respect to the difference of the two operations upon the heart; and as I received the light, I communicated it to her, and it proved the means of liberating her soul from the bondage into which it had been brought by the device of Satan. I saw that a diabolical influence, operating upon the mind, always tended to produce perplexity and disquietude, and urged to an immediate performance of the duty enjoined without a prayerful consideration of its merits. Whereas the effects of the Spirit's operation were calmness, self-recollection, and led the mind towards God, that in "His light they might see light," respecting the duty urged home upon them to perform. It never throws the tranquil soul into agitation, but tends rather to deepen the repose, and to bring it into a state where it could, with calmness, reflect upon its claims. That this is the fact, and always the fact, is corroborated by my own experience. Sometimes the duty requires almost immediate action; but it never produces disquietude, or hastiness of spirit. There is a clearness and power attending the impulses of God's Spirit, that brings strong conviction to the mind, that it is of divine origin. However strongly a duty may be impressed upon the mind, if it is not attended with light, love, and peace, and if it does not tend to draw the soul towards God for a clear understanding of the duty, let the soul thus exercised settle it in his heart at once that it is not from a good source.

Some two years since, a sister with whom I was conversing upon the blessed theme of holiness, said, "When I first submitted myself to God, it was suggested to me that I ought to pray with every one who called upon me, and also with all I visited. When I did so, I had no liberty, but was brought into a state of bondage. I finally dreaded calling upon any one, or receiving calls, for I expected that I should be obliged to pray, or grieve the Spirit. I at length began to reflect on the subject of prayer, to consider its design, &c., and I came to the decision, that God did not require me to pray with every one as I had been accustomed to do. When I thus decided, I was freed from my perplexity, and no longer feared the society of my friends." I inquired if the duty, when presented, was attended with perplexity and distraction of mind. She replied that it was, and that she thought it was remarkable that there should be such an unwillingness in her to obey the suggestion, when at other times she loved to obey, and considered it a privilege to labor for God. I further enquired how she felt at other times when duties were presented; if they were attended with great quietness of soul, light, love? &c. She replied in the affirmative.

This point cannot be too carefully guarded. Many, very many, honest, submissive souls have, by yielding to false impressions, been driven into gross fanaticism. Satan, taking advantage of their willing minds, urged them forward beyond the mark; and others, by seeing the bad results that have followed such a course, have run into an opposite extreme, and placed no confidence whatever in impulses, or impressions. But the right path lies between these two extremes. The child of God should carefully watch the two operations, and be mindful which spirit he follows. He should be careful to avoid grieving the Holy Spirit as to reject an unholy influence. "As many as are led by the Spirit of God, are the sons of God."

M. D. WELLCOME.

Correspondence of a Brother.

BRO. HIMES:—Having, in compliance with a request from my relatives in Connecticut, just written them a letter containing my thoughts on the coming of the Lord, and having shown it to some friends here, who desire me to copy it for insertion in the "Herald," I have thought it best to do so, excepting a few passages, and a few additions. Perhaps it may be useful.

DEAR BRO. LEWIS:—As to my views on the great subject of the Saviour's appearing and kingdom, I could not speak more fully or clearly than the Scriptures have spoken; and you will find, as I proceed, that I copy much of the language of the Bible, for it is very plain, and speaks to the point. I wish you to examine the quotations in their connection, and to read attentively the book of Daniel, and whatever you find in the New Testament on the subject, and be watchful and prayerful, "because you know not when the [exact] time is."

1. Christ's appearing will be a personal one. "For the Lord himself shall descend from heaven." "This same Jesus shall so come in like manner," &c.—"Shall be revealed from heaven in flaming fire,"—"in the clouds,"—"attended by thousands of saints,"—"in the glory of his Father, and of the holy angels,"—"seated on his glorious throne,"—"seen by every eye,"—"admitted by all that believe,"—"looked for and expected by his friends,"—"feared and hated by his foes."

2. He will come for the destruction of his enemies, for the abolition of death, and the removal of all evil from the earth. He will come for the eternal redemption of his saints, for the renovation of the earth and the atmosphere (or heaven), and the restitution of all things; to make of this earth a paradise, to set up the everlasting kingdom of God on the earth—under the whole heaven, and give it to be enjoyed by his people.

3. He will come at the consummation—at the fullness of time—when all preparatory events, predicted by the prophets, have taken place; when the aspect of things in general, and the supposed improved con-

dition of the world shall be such as to lead many to expect "peace and safety." He comes suddenly, like a thief in the night, when few expect him, when many have ceased to watch; when the wise and foolish virgins, who went out but a little too soon to meet him (in 1843), shall have gone to sleep while waiting for him; while there are scoffers at the very idea of his coming (2 Pet. chap. 3); while the Christian doctrine and practice remain still much corrupted; while sects are multiplied, and while iniquity abounds.

4. He will come while the fourth Gentile empire (see Daniel), in its divided form (ten kingdoms), shall be verging towards its downfall, while thrones are falling, crowns and sceptres departing, governments dissolving, and society, perhaps, breaking up; when there shall have been signs in the sun, and in the moon, (as in 1780, and at other times since,) and in the stars, (as in 1833, and at other times previous,) and on earth distress of nations with perplexity, (as at the present time,) the sea and the floods roaring; men's hearts failing them for fear, and for looking for those things that are coming on the earth. (See Luke 21st chap.)

But it may be said, that the celestial appearances above mentioned, will probably yet be accounted for scientifically. This can make no difference as to their being intended to be considered as signs of his coming. We have only to consider the Lord as the author of the laws of nature, and of course as foreseeing everything that will result from their operation. He knew, then, at what future time the operation of these laws would bring about such appearances as presented themselves in the skies around this planet. And he also knew that, according to those laws of progress, as men call them, which he has providentially ordained, about that time there would be in human society just such a state of things as he predicts in Luke 21:35—"distress of nations," &c. These are the way-marks he is pleased to have us observe as we journey on toward the confines of the future world, as if we were on a journey, and our guide should say to us, "When you have approached within a few miles of the city to which you are traveling, you will pass by a certain lake; farther on you will pass by certain kind of hills, and just beyond them you will see a very high mountain, which when you have passed, the city will suddenly present itself to your view."

5. He will come when the 2300 days (years) of Daniel are fulfilled,—when the times of the Gentiles are over, (Luke 21,)—when all the prophetic periods are finished. While men's minds are occupied with visionary plans of reform, with Gentile philosophy applied in various ways for the re-organization and improvement of human society,—e. g., Fourierism, Socialism, and many other isms of the present day. While the literature of the world teems with infidelity, popery, priestcraft, and false philosophy, and every form of delusion that can possibly be mixed up with a little truth, and spiced to suit the taste, and make it go down with the multitude. While among Christians, the doctrine of a temporal millennium is preached, which has a direct tendency to blind men's eyes to the signs of an approaching judgment, while they make their arrangements, as in the days of Noah and of Lot, for a long and prosperous future.

And now, with regard to the "mistake of '43." Our Lord having predicted (Matt. 24) the signs of his coming,—which were to appear in the heavens, on the earth, and among the nations,—the questions would very naturally arise, What signs shall exist in the church? What will be the attitude of the people of God about that time? Will they be looking for Christ after they shall have observed the prophetic periods about to expire, and have witnessed these signs? We should, of course, expect our Saviour to indicate the position his followers would take in these circumstances; and he does so in the 25th chap. of Matthew, in which the great subject is continued: "At that time," or, "then," says he, "the kingdom of heaven," [such as it is at the time, i. e., the followers of Jesus on earth,] "shall be likened unto ten virgins, which took their lamps, [the word of prophecy,] and went forth [by extraordinary religious feeling and exertion] to meet the bridegroom. And five of them were wise, and five were foolish." Then, as at other times, not more than one-half of Christians act a consistent part, or rely with full faith on the promises of God. They indeed have their lamps (the word of God), but no oil left to enable it to give them much light. While they are waiting and napping, a time of darkness comes on, in the midst of which, at midnight, while the wise and foolish are alike asleep, the cry is raised, "Behold, the bridegroom cometh!" Now, brother, it seems to me that this parable, or prediction, except the actual coming of the Bridegroom, has been strikingly fulfilled, since 1840, by the Christian churches, for not the world, but the kingdom of heaven was to resemble the ten virgins. Many pious and learned Christians long ago have given their opinion, founded on prophecy and history, that the second coming of our Saviour would take place about these days. But the attitude assumed by such multitudes of Christians from 1840 to 1843, from its being a time of active preparation for the great event, is, to my mind, very like a fulfillment of this prediction. This movement was pretty general over the Christian world. None could at that time avoid feeling somewhat excited.—Their publications were sent "into all the earth, and their words unto the end of the world," even to the remote missionary stations in Europe, Asia, and Africa. They "went forth." Many even left off their business for a long time, instead of heeding our Lord's command—"Occupy till I come;" and many distributed much of their property. Meetings were held continually, revival followed revival, expectation was on the alert, and all eyes were turned upward. Hundred of churches felt the influence of that idea; yes, all denominations were more or less affected by it, though at present some seem unwilling

to acknowledge that they were. But the mixture of wise and foolish must still subsist, even in the church, as our Master assures us (Matt. 13) that the tares and the wheat must both grow together till the end of the world—the harvest. That the kingdom, like a net, will continue to gather fish of every kind, which are not to be separated till the "angels shall come forth and sever the wicked from among the just;" and though there are, and will be, some who wait for their Lord with their lamps trimmed and burning, yet the great mass, I suppose, are asleep on the subject, and will be awakened only by the event signified by the midnight cry, "Behold he cometh!"

Thus "the mistake," with regard to the exact time, has, without our being aware of it at the time, furnished another, and next in order, of the predicted signs, without the occurrence of which our Lord would not appear. What more shall we say? when not only every fact in the heavens and in the earth, but every inaccuracy and blunders, and even our follies, have served thus far to prove the truth of God's word, and to show that "at the time appointed the vision shall speak, and not lie."

Then, dear brother, may we, whether we wake or sleep, live together with him. May we be ready to make the joyful exchange of this mortal for an immortal body, and be made like him when we shall see him as he is. A long sabbath of a thousand years,—a great jubilee of everlasting freedom,—the great release from the bondage of corruption,—the rest that remains for the people of God,—and interminable blessedness, are surely ours, if "by patient continuance in well doing," we "seek for glory, honor, and immortality." Soon, very soon, in the presence of our Redeemer, we shall meet on the surface of a regenerated earth, the angels of God, and his ancient servants on earth, with all our deceased Christian relatives and friends, as also all those who, now living by the faith of the Son of God, love the appearing of our Lord and Saviour. I remain, dear brother, yours, as ever, GEO. WELLS.

Canton (Pa.), Aug. 30th, 1848.

Letter from Bro. I. H. Shipman.

BRO. HIMES:—I attended the camp-meeting at Barnston, C. E., and can record it as one of the best I ever enjoyed. Fourteen or fifteen ministering brethren were present to assist in advancing the cause, and were well engaged in the work. Bro. Cummings entered that region last winter, when the cause was very low; but through his efforts, with those of Bro. West, and others, the work of revival has progressed gloriously, until they have a strong company of believers.

The meeting continued eight days. I never expect to witness another so lengthy, where all will be so unanimous. All were striving for the good of others, and for the unity of the Spirit, and the bond of peace, and the result was, the reclaiming of backsliders, and the conversion of sinners. I learned of seven new cases of conversion, others may have known more, as many came forward for prayers afterwards, of which I knew nothing.

After the close of the meeting, Bro. Cummings and Gears went to Hatley, (to which place some of the new converts had returned home,) and had two meetings, which resulted in the conversion of four more, and many others were enquiring what they must do to be saved. Although it was very rainy nearly all of the meeting, yet there was a good attendance, and they were well secured from the rain, in a large tent the brethren had provided for the occasion, which was afterwards removed to Stanstead Plain, where a meeting was held on Saturday and Sabbath last, which we hope resulted in good. A goodly number came forward for prayers, and we hope they may find mercy of the Lord in that day. Bro. Powell, from Palmer, Mass., attended the above meetings, and rendered very timely aid. The efforts were of the right stamp, and the brethren labored for the salvation of sinners in a manner that showed they had no confidence in a shut-door, or any of its kindred doctrines. There is a spirit of revival, I am informed, all through that region. Some new laborers are entering the field. Bro. John Orrock, Mr. Herold's antagonist, is using that sling very skillfully, and bids fair to render the cause efficient aid. In short, the Advent cause never saw a brighter day in that region.

Bro. Hutchinson was not with us, through infirmity of himself and family, which we deeply regretted. His health remains very poor. May the Lord restore him to the field again.

I hope to see an account soon from Bro. Cummings in relation to the cause in that region. I feel the deepest solicitude for the anxious souls we left, and also for our ministering brethren, many of whom are young. May God give them grace and humility, and preserve them blameless to his coming.

Sugar Hill (N. H.), Oct. 3d, 1848.

Letter from Bro. J. Litch.

DEAR BRO. HIMES:—Since I left you, I have visited West Troy, Utica, Rochester, N. Y., and Toronto, C. W. In Troy, the brethren were strong, and only need a good preacher to have good success.

In Utica, the cause is nearly extinct, for the want of union and order. There are a few, however, who hold fast still, and would rise with a little assistance. I had a good meeting with them, and left them refreshed.

I spent the first Sabbath in Oct. in Rochester, instead of Toronto, not being able to get across the Lake till the Monday following. But as they had no preacher in Rochester that Sunday, and Bro. B. Morley was in Toronto, I think it was the ordering of Providence. Since Bro. Robinson left, they had not obtained a stated supply for the pulpit in Rochester, but are anxious to do so. There are materials there

for an excellent church, if they can be brought together, and some of the best of them who cannot live longer without church order. The cause suffers for want of it. I am fully persuaded that the Advent cause has a tower of strength in the western part of New York. I came to this place the 3d instant, and have held meetings every night, and three times on the Sabbath. The question of union and order has been met and settled here, and a blessed prospect opens before the brethren. Bro. J. Thompson will reside here, and is fully in the work.

Toronto (C. W.), Oct. 9th, 1848.

[We are very glad to receive so cheering intelligence from the region where Bro. L. is now laboring; though we supposed, from the correspondence of brethren in that region, that the harvest was great, but the laborers were few. Were the right kind of men in the field, East or West, every special effort, like camp-meetings, conferences, and such visits as Bro. L. is making, gives a manifest improvement to the cause. Since the above was in type, we have received another letter from Bro. L., containing a list of appointments, which will be found on another page.—Ed.]

Letter from Bro. W. D. Ghoslin.

DEAR BRO. HIMES:—With pleasure I take this opportunity to inform you of the state of the cause in this section. The camp-meeting held in July last has been the means, in the hands of God, of removing much prejudice, and awakening the minds of some to look at these truths. There have been some two or three added to the church in Malone during the past summer.

Since the camp-meeting, I have attended meetings in the following places: Berks, Chataugay, Belmont, Bangor, Brandon, and Dickinson. In the two first mentioned places there have formerly been interesting churches, but in consequence of unwise measures, &c., the cause is nearly prostrated. There are, however, in this modern Sardis, some who have not defiled their garments. In the other places mentioned, the cause is gaining ground, especially in Dickinson, where the Lord has abundantly revived his work. Five weeks ago last Sabbath, in company with Bro. Sutherland, I commenced a protracted meeting there; an interest was awakened, and continues unabated to the present time; and although we have had the hosts of hell to oppose, yet victory has turned on Zion's side. The result of this meeting has been the conversion of fifteen and twenty souls, fourteen of whom have followed their Lord in baptism. The number of backsliders reclaimed I cannot tell, although they probably exceed the number of conversions. During the last fortnight of the meeting we were much assisted by the labors of our beloved Bro. Wm. Ingraham. The brethren there manifesting so deep an anxiety, I have been induced to locate among them for the ensuing year. God, through their agency, has liberally supplied all my wants.

There is a vast field of labor in counties west of us, and the cry is daily, "Come over and help us!" I cannot answer the tenth part of the demands that are made on time that belongs to the Lord. I mean to show the willingness and anxiety of the people to hear on the subject. Bro. D. T. Taylor would be gladly welcomed to this section of country by hundreds.

Malone (N. Y.), Oct. 2d, 1848.

Extracts from Letters.

From Kingston (N. Y.), Oct. 10th, 1848.

DEAR BRO.:—It has long been my earnest desire to do something towards helping you in heralding the advent of our coming King, but as yet, my desires have not been gratified. Should time continue a few months longer, I trust in the Lord to be able to bear a very little of your burden. Your trials have indeed been, and still are, very great. You need a large supply of God's unfailing grace to enable you at all times to be calm, collected, cool, and dispassionate. I have confidence that you will in patience possess your soul. Paul, a follower of our blessed Lord, testifies, that it will be through much tribulation that we enter into the kingdom of God. All who have written on this subject, on the pages of inspiration, utter the same sentiment. Go on, then, and fill up the measure of Christ's sufferings, if need be, and faint not, until you receive the immortal crown. Be willing to bear in your body the dying marks of the Lord Jesus, so shall the life of Jesus be manifest in your mortal flesh. Yours in the blessed hope. N. BROWN.

From Addison (Vt.), Oct. 6th, 1848.

BRO. HIMES:—The present moment is truly a solemn one. We are surrounded on every side by sin, which speaks to us in thunder tones, declaring that the day of God is right at hand, when the righteous shall be saved, the wicked damned, and God's eternal government maintained. Amid the falling of thrones, the upheaving of earthly kingdoms, and the distress of nations, which speak our Deliverer nigh, it is cheering to the way-worn pilgrim to know, that these glorious truths, which some call stale, have power to comfort and console him on his way to the port of endless day, to arouse the luke-warm, and to alarm the Christless sinner. And it is still more comforting to see them seeking for the old paths, with hearts broken on account of sin, all of which I have seen in the tent meetings we have recently held.

Yours in the march for glory, R. V. LYON.

From Calistonia (Pa.), Oct. 9th, 1848.

DEAR BRO. HIMES:—I have been making exertions for some time to obtain subscribers for your valuable paper, which I prize next to my Bible.—

Everything like the subject of the blessed appearing of our Lord and Saviour Jesus Christ, has been opposed, especially by those who are called ministers of the gospel. But I believe, however, that there are signs in this region for good. We have circulated pretty generally the tracts on prophecy, and also others that have been published by you, which, with the labors of Bro. Boyer, will result in good. We (my brother and myself) have been censured very much for trying to make all the people here Adventists. The Methodist preacher opposes the doctrine very much. He preaches the conversion of the world, death the gate to heaven, and, in fact, all the fables that are held forth by the majority of the church. I could say much more to you on this subject, but I have, perhaps, already said too much.

I was the first believer in this county in the Second Advent doctrine, as held forth by the Adventists, having heard the truth from Bro. A. Hale in Harrisburg. There are now my brother's wife and two sisters in Christ who are firm believers, and uphold the proceedings of the last conference. There are others halting between two opinions. Pray for me, and may the Lord bless you and your labors.

H. K. BOYER.

From South Reading (Mass.), Oct. 11th, 1848.

BRO. HIMES:—The Lord blessed our labors so much in the region of the Kennebec, that I am induced to return and spend one more month.

There have been a number of conversions at South China, Richmond, and Hallowell. Our brethren are true as steel to the great Advent cause, and they are determined that no question of minor importance shall divert their minds from the great object of getting men ready for the Lord's immediate coming.

Now, Bro. Himes, we begin to feel that it is not men that we should feel so deeply for, but for the cause of God in which men are engaged. [Amen.—Ed.] May the Lord ever help us to make the Advent cause the great moral sun, around which all the stars may revolve.

Our contemplated conference at South Reading must be deferred for a few weeks, owing to sickness among our brethren.

I. R. GATES.

From Woonsocket Falls, Oct. 9th, 1848.

I hope and trust the "Herald" will be sustained, for I believe the doctrines it advocates are the truths of God, and must and will prevail, until time shall be no more. Be strong, my brother, in the Lord, and in the power of his might, for who is he that will harm you if ye be followers of that which is good? I am fully aware of your trials from those professing to be Adventists, and who are striving to gender strife and contention about certain questions that have no connection with the doctrines of the Second Advent. We have a sample of one of them in this village, who, a few evenings since, in conversation, expressed his belief, that Bro. Himes and Miller had made shipwreck, and would be lost. May the "Herald" continue to feed the scattered flock of Christ with meat in due season until the Chief Shepherd shall appear.

WM. SIMPSON.

From Manayunk (Pa.), Oct. 9th, 1848.

DEAR BRO. HIMES:—I highly esteem the "Herald," indeed, I cannot do without it, for it is, to me, the best religious paper I ever read; and as long as my blessed Master will enable me to earn a dollar above what will support me, I will take the "Herald." I am sorry to see so many of our dear brethren so much disposed to dispute about words to no profit. My great business is to secure eternal life; let those who will seek for death. Yours, believing that the great King will soon take to himself his great power and reign.

GEO. SUTTON.

From Montgomery (Vt.), Oct. 4th, 1848.

BRO. HIMES:—The brethren here are striving to hold on to the glorious hope, and to be ready for the coming of the Lord. You have some friends here, I trust, who will stand by you as long as you advocate the truths of God's word in the temper and spirit of the gospel. May the Lord give you much of his Spirit and wisdom to fill your responsible station to the glory of God and the good of souls. Yours in the blessed hope.

S. ROBBINS.

From New York City, Oct. 11th, 1848.

BRO. HIMES:—Bro. D. I. Robinson preached for us last evening. At the close of the services, Bro. Jones resigned his office as pastor of the Second Advent Church worshipping in the Hall corner of the Bowery and Hester-street, and Bro. Robinson was elected pastor in his place. We had a solemn meeting, and many tears were shed.

W. T.

From Brimfield (Mass.), Oct. 3d, 1848.

We have removed to Power's Corner, in the west part of Brimfield, about five miles east of Palmer Depot, on the Western Railroad. We should like to have some of the Advent ministers call on us. We do not want those who distract, but those who build up the cause. My P. O. address is Palmer Depot, instead of Brimfield, Mass.

L. H. BENSON.

Obituary.

DIED, of consumption, at Cabot, Vt., Sept. 15th, Bro. A. KIMBALL, in his 28th year. Bro. K. was led to embrace Christ as his Saviour by hearing a course of lectures in '43, and has lived strong in the faith, and given the most undoubted evidence to all that he lived a Christian, and died in glorious hope. "Harbinger" please copy.

I. H. S.

DIED, at West Derby, Vt., Sept. 8th, STEPHEN FOSTER BAILEY, son of Joshua and Olive Bailey, aged 21 months.

Miscellaneous.

A SHORT SERMON FOR YOUNG PEOPLE.

Text—"Owe no man anything."—Keep out of debt. Avoid it as you would war, pestilence, and famine. Shun it as you would the devil. Hate it with a perfect hatred. Abhor it with an entire and absolute abhorrence. Dig potatoes, break stones, peddle tin-ware, do anything that is honest and useful, rather than run in debt. As you value comfort, quiet, independence, keep out of debt. As you value good digestion, a healthy appetite, a placid temper, a smooth pillow, sweet sleep, pleasant dreams, and happy wakings, keep out of debt. Debt is the hardest of all taskmasters, the most cruel of all oppressors. It is a millstone about the neck. It is an incubus on the heart. It spreads a cloud over the whole firmament of a man's being. It eclipses the sun, it blots out the stars, it dims and defaces the beautiful blue of the sky. It breaks up the harmony of nature, and turns to dissonance all the voices of its melody. It furrows the forehead with premature wrinkles, it plucks the eye of its light, it drags all nobleness and kindness out of the port and bearing of a man. It takes the soul out of his laugh, and all stateliness and freedom from his walk. Come not under its accursed dominion. Pass by it as you would pass by a leper, or one smitten by the plague. Touch it not. Taste not of its fruit, for it shall turn to bitterness and ashes on your lips. Friendly, I say to each and to all, but especially to you, young men—keep out of debt.

THE RETURNING PESTILENCE.

By the river and fountain,
By desert and plain,
Over valley and mountain,
I am coming again,
To execute judgment—An Angel of Wrath,
With Terror and Anguish, and Death in my path.

In the East I began,
O'er the dark jungle sweeping;
In the old Hindostan
Was wailing and weeping:
From the plague-smitten city e'en the Parians flee,
And Gungo, corpse-burdened, rolls on to the Sea.

Then Siberian snows
In my passage I crossed,
And the death-wail arose
In the region of frost;
In the Ice-monarch's mantle was here no defence
'Gainst the life-queelling touch of this pestilence.

By the sign of Salvation
I passed for a time:
From each Christian nation
Rose voices of crime.
Tho' the symbol was there, the substance was gone,
To the harvest of death I went speedily on.

The Russia—the cold—
In my pathway I swept,
And in Moscow, the old,
The grey-bearded have wept,
Who saw, without tears, their palaces fired
For him whose commission at Moscow expired.

And onward advancing,
Like a strong man from wine,
Where sun-browned are dancing
In the land of the vine.
With the steps of a giant, Death's wine-press I tread,
Before me the living—behind me the dead.

Weep, maids of Vienna!
Howl, Paris and Rome!
The gates of Gehenna
Are opening for doom.
The plague-cart shall wait at your mansion of pride,
The rich with the poor to the Dark House shall ride.

At last I shall sail
For the star-bannered West,
And my barque shall not fail
O'er the ocean's broad breast,
To land me—long dreaded—tho' my shipmate shall sleep
Where o'er the sea-buried the mermaids weep.

J. C. Lord.

THE SAHARA OF AFRICA.

To form a correct conception of the Sahara, our readers must dismiss from their minds all the old and fantastic conceptions which have been attached, from time immemorial, to the interior of Northern Africa. Instead of a torrid region, where boundless steppes of burning sand are abandoned to the roving horsemen of the desert, and to beasts of prey, where the last vestiges of Moorish civilization expire, long before the traveller arrives at Negroland and the savage communities of the interior, the Sahara is now ascertained to consist of a vast archipelago of Oases; each of them peopled by a tribe of the Moorish race or its offshoots, more civilized, and more capable of receiving the lessons of civilization, than the houseless Arabs of the Tell;—cultivating the date tree with application and ingenuity, inhabiting walled towns, living under a regular government for the most part of a popular origin;—carrying to some perfection certain branches of native manufactures, and keeping up an extensive system of commercial intercourse with the northern and central parts of the African continent, and from Mogador to Mecca, by the enterprise and activity of their caravans. Each Oase of the Sahara—which are divided from one another by sandy tracts, bearing shrubs and plants fit only for the nourishment of cattle—presents an animated group of towns and villages. Every village is encircled by a profusion of fruit bearing trees. The palm is the monarch of their orchards,—as much by the grace of its form as by the value of its productions; and the pomegranate, the fig tree, and the apricot, cluster around its lofty

stem. The lion, and other beasts of prey, with which poetry has peopled the African wilds, are to be met with only in the mountains of the Tell,—never in the plain of Sahara. The robber tribes of the Taurichs frequent the southern frontier of Sahara and the last tracts of habitable lands which intervene between these Oases and the real Desert: but, in the Sahara, communications carried on after the fashion of the country are regular and secure. War is, indeed, of frequent occurrence between the neighboring tribes,—either for the possession of disputed territories or the revenge of supposed injuries; but all that is yet known of these singular communities shows them to be living in a completely constituted state of civil society—eminently adapted to the peculiar part of the globe which they inhabit,—governed by the strong traditions of a primitive people, and fulfilling with energy and intelligence the strange vocation of their life. The population of the Fafi, or the most northern tract of the Sahara, between the 32d and 29th deg. parallels of latitude, is more dense than that of Tell, or any region near the coast though even there the Oases are often separated by two or three days' journey over barren sand. The Kifar is the sandy plain beyond which produces a scanty pasture after the winter rains; and to the south of that region lies the Talat, or sea of sand, to be crossed without danger and suffering by none but the dromedary and Arab horseman. The sedentary population of each of the Oases of the Sahara, centres in a town of more or less importance, and devotes itself to the cultivation of the palm and the date, or to manufactures. Around this town are assembled the dependent ksour, or villages of the tribes, some pastoral and some mercantile, which are in continual motion, and carry on what may be termed the external relations of the community. All the corn consumed in these villages and towns is grown in the Tell. The date, which is the great edible product of the Sahara, becomes unwholesome and even fatal to life, if eaten without a proper admixture of other food; so that the industry of one half of the inhabitants of the Sahara consists in preparing commodities for the purposes of trade, whilst the other half carries on this trade to the distant markets of the north; and of these no considerable number emigrate to the coast for a long term of years.—*Edinburgh Review*.

THE SYMPTOMS OF BACKSLIDING.

If decay of love to Christ be our disease, it will have such symptoms as these:

1. Christ will be less in our hearts and mouths than formerly.
2. We will be more slack in our obedience, and have less delight in our duty than before.
3. It is a sign of decaying love, when we lose our tenderness of conscience, and wonted abhorrence of sin—Christ's enemy.
4. When we are more easy under Christ's absence and withdrawals, and less anxious for his presence.
5. When we lose our wonted appetite for our spiritual food and nourishment from Christ, in the ordinances.
6. When we lose our public-spirit and concern for the interest of Christ's kingdom and glory.
7. When we are little concerned to have heart-holiness, which is Christ's image drawn upon the soul.
8. When we have little desire for Christ's second coming, or for the enjoyment of him in heaven.
9. When earthly-mindedness and love to the world is on the growing hand.—*Wilson*.

THE UNIVERSALISTS.

Some of the anecdotes which the Progressive Universalist preachers tell of the anti-Progressives, in their eagerness to suppress the diffusion of Rational sentiments on religion, are quite amusing. The following, which is told by Mr. Fernald, is copied from the "Statement of Facts, lately published by Mr. Prince:—

"Last summer, fearing that some suspicion might be entertained of my Rationalist opinions, by a very popular society to which I contemplated some further preaching, I proposed to send word by the pastor of that society respecting my faith, that a fair understanding might be had. Said I to him, 'Please tell the people of — that I am a Rationalist; that I do not believe in the miracles as above nature—many of them I do not believe at all—not even the bodily resurrection of Christ.' 'Fernald,' said he, 'don't send any such word. Go and tell them you are a Christian, and there are not ten men in the society that will care what you believe.' Such was the advice and remark of this highly esteemed young clergyman. Another (and I can testify, one of the very first in the order) stood by and heard it. He immediately joined in with—'Fernald, what a fool you are! What do you want to send any such word as that for! Don't say anything about supernaturalism. You'll frighten the people to death, if you do. I used to do so, but I gave it up; and afterwards I used the term 'substantum'; then I gave that up. Don't say anything about it.'"

If you do not wish to speak ill of any, do not delight to hear ill of them. Give no countenance to busy-bodies, and those that love to talk of other men's faults; or if you cannot decently reprove them on account of their quality, then direct the discourse some other way; or if you cannot do that, by seeming not to mind it, you may sufficiently signify that you do not like it.

It is fitter for youth to learn than teach, and for age to teach than learn; and yet fitter for an old man to learn than to be ignorant. I know I shall never know so much that I cannot learn more, and I hope I shall never live so long as to be too old to learn.

Foreign News.

The British mail steam-ship *Britannia*, Capt. W. J. C. LANG, arrived at New York on Tuesday last, bringing news to the 30th ult. We copy the following from WILLMER & SMITH'S Times:—

The Pope has put his veto on the Diplomatic Relations Bill.

The natives of Algiers are manifesting a desire to adopt industrial and pacific habits, and are organizing an agricultural village near Constantine.

Four thousand paupers, boys and girls, will this year be sent to Australia from Ireland, and 10,000 from England.

Dr. Chalfie, a writer on cholera, considers that the Asiatic form of the disease is propagated by a minute insect, which traverses districts.

From disclosures made at an inquest in Essex, it appears that the practice of poisoning husbands and children, to receive pecuniary aid from burial societies, has been carried to an alarming extent in that county.

A Calcutta paper mentions, as a sign of the decline of Hindoo superstition, that a Hindoo woman, of the Brahmin caste, was lately married to a respectable man of the same caste.

Ireland.—The south of Ireland continues tranquil, and the marauding parties who have lately been on the hills, appear to have withdrawn to their homes.

Six of the insurrectionists who attacked the house of Rev. Mr. Hill, were shot by the little band who defended it, and have since died.

Mr. Wm. Conington has been arrested at Cork, and fully committed on the charge of high treason.

It is said that Mr. Duffy, of the "Nation" newspaper, has made an unqualified submission to the Government, and intends to plead guilty, and throw himself upon the mercy of the Crown.

On the 23d of Sept. a bill of high treason against J. Cormack, E. Egan, W. Peach, T. E. Faname, J. Brennan, J. Preston, T. Cunningham, and T. Stark, was sent to the grand jury, who, in about a couple of hours, returned a true bill against all the accused, excepting Cormack and Cunningham. The others were placed at the bar; they were all men of the lowest class, dressed in rags, and most dejected in their appearance, with the exception of Stark, a peasant of great stature and strength, apparently cut out by nature for a bandit, or guerrilla chief. The prisoners were asked whether they wished for copies of the indictment; they seemed at a loss to understand what was meant, but ultimately, being prompted by an attorney's clerk, answered in the affirmative. They seemed equally at a loss when told that the court would assign them counsel and attorney, and stared helplessly at the jailor, who had great difficulty in making them understand. They were to be tried on the 30th of Sept.

The state trials were resumed at Clonmel. Mr. Smith O'Brien was placed at the bar, and pleaded not guilty. His counsel had great hope of obtaining a favorable verdict, on the strength of some technicalities, if not on the merits of the case.

France.—Another crisis has been got over without an appeal to arms in the streets of Paris. The elections are terminated, and besides the return of Louis Napoleon, Achille, Fould, and Raspail, for Paris, Count Mole has been elected for the Gironde, and has taken his seat in the National Assembly. The Government candidates have all been unsuccessful.

Louis Napoleon took his seat in the National Assembly on the 26th, and was declared, without opposition, a representative of the department of the Yonne. He ascended the tribune, and in a brief written speech, declared his adhesion to the Republic—the defence of the order, and consolidation of which he declared no man was more devoted than himself.

Raspail's admission into the Assembly was voted, but the Assembly afterwards, amidst great confusion, accorded permission to prosecute him for having excited civil war against the Republic.

Gen. Cavaignac, finding his position between the Moderate and Red Republicans wholly untenable, found himself compelled to make a declaration from the tribune. He declared that the government was armed with ample powers to repress all insane attempts, and that it was desirable that the country should know whether it had or had not pursued the course pointed out by the Assembly. The Assembly accordingly passed, almost unanimously, a vote of confidence, only twenty members of the mountain rising in their places against it.

This vote caused an improvement; but matters remained, in point of fact, precisely as they were before, with almost as much danger of an outbreak.

The latest intelligence from Paris, describes a continual state of uneasiness, if not of terror. The discreet conduct of Prince Louis Napoleon has gained him some considerable popularity, and the people assemble around his carriage shouting "Vive le Prince Louis Representant du Peuple."

Several great parliamentary parties held meetings last evening, Sept. 27, at their respective places of rendezvous. At the Rue de Poitiers, they discussed the question of the amendment to be proposed by the government party on the clause of the constitution, which declares that the President of the Republic shall be elected by universal suffrage. One of these projects is to the effect that the election of the President for the first time shall, *pro hoc vice*, be made by the Assembly and not by the people. The object of this is to give some chance to the election of Gen. Cavaignac, which would certainly fail if sub-

mitted to the test of the popular vote. The meeting resolved unanimously to repulse this measure, and express by every available means their dissent from it. They also resolved not to consent to any restriction upon the popular choice of president, such as those intended to be put forward in some of the amendments. The object of these is personal, and to disqualify Prince Louis Napoleon and Prince de Joinville.

Spain.—A conspiracy has been discovered at Corunna. The same desultory warfare continues on the Catalan side, with reports of the defeat of the insurgents, who, however, continually re-appear.

Northern Italy.—The Milan "Gazette" of the 23d officially announces that the armistice concluded with Sardinia, and expiring on the 21st, has been prolonged for 30 days more. There are hopes, therefore, it adds, that a pacific arrangement of the differences existing between Austria and Sardinia will soon be agreed to. It also announces that negotiations with the Holy See are taking a pacific turn.

Naples.—A steamer arrived at Civita Vecchia and brought the intelligence of an armistice agreed to between Sicily and Naples, through the mediation of England and France, on the 16th.

India.—News by the overland mail from India is highly favorable in a political and military point of view. Lieut., now Major, Edwards, had fought another battle almost under the walls of Moultan, and achieved a decisive victory.

THE ADVENT HERALD.

BOSTON, OCTOBER 21, 1846.

MOVEMENTS are reviving, and are still being carried forward, to draw us off from our work. They manifest themselves in various forms. We are aware of these devices of the enemy; but a public exposure would only give notoriety to their originators, which would beget a sort of sympathy for them in the minds of the charitable, and thus invest them with an influence they might not otherwise be able to exert. It is a dictate of wisdom, therefore, to judge and expose nothing prematurely. Hence, we never occupied the columns of our paper, in any case, until the good of the cause imperiously demanded it.

We therefore wish our friends to bear with us in its defence in cases of necessity, which occasionally occur. We have all sorts of materials to deal with, and if our friends understood them and their plans as well as we do, we should have no occasion to say a word.

It is to be expected that Satan will make every effort to distract and draw off from this the best of causes. Let us all, then, in this perilous time, be vigilant and prayerful, and not be turned aside to sectarianism and vain jangling.

Bro. ROBINSON, being located now at New York, gives the promise of his sermon on Gospel Order, soon, which he delivered at the Boston Conference. We think this will be a valuable and timely production. As strenuous efforts are being made to cast reproach upon our brethren who composed that meeting, it will be important to publish what their views are on this subject. That Conference, as well as the one at New York, was composed of the most devoted laborers, friends, and supporters, of the Advent cause from the beginning; and they were conducted on the same principles as the first Conference ever held by us, Oct. 14 and 15, 1840, in Chardon street Chapel, and of all that have been held since. The great object has been in all these meetings to consult together and unite on the best plan of diffusing the knowledge of the coming Kingdom of God.

SOME of our readers think we make selections too much from writers who believe in the continued consciousness of the spirit after death, and the divinity of CHRIST, instead of quoting from those of an opposite faith. The articles referred to are the soul-stirring extracts we make, that are designed to advance the growth of grace in the heart. We make extracts from the best writers we can find. It is true those from whom we quote seldom take the negative of those questions; and the reason is, that we do not know where to find the writings of such, that are of a soul-stirring nature. The writings of that class of men are usually of a controversial nature, put forth to sustain their views, while the writers from whom we quote, only allude incidentally to their own opinions.

Why it is *wrong* for the church to raise money to circulate tracts on the subject of CHRIST's coming and kingdom, and *right* to raise money to circulate tracts on extraneous questions, we cannot divine—the same argument being applicable in both cases, viz., that "all the money the church can raise is already in the church." It is, however, easier for some to digest camels than gnats.

TO ENSURE the insertion of notices of appointments, &c., in the *Herald*, the same week they are received, they must be received at this office on the Tuesday before the day of publication, at the latest. As our paper is made ready for the press on Wednesday, the insertion of notices arriving on that day, is often a matter of considerable inconvenience.

BRO. T. SMITH is now laboring in North Truro, and in other places on the Cape, where he intends to spend a few weeks. We wish he may do much good among that people.

H. H.—Your appointment was not received until Thursday, after our paper had gone to press.

Summary.

On the night of the 23d ult., a train of cars on the Townsend Branch Railroad was thrown from the track by running over a cow. The cars were badly smashed, and one of them capsize; but the passengers, ten or twelve in number, escaped unhurt.

A man named Richard Moore was accidentally shot dead by a companion near Baltimore.

A readiness to take offence is the sign of a narrow mind, or bad temper.

The county jail at Huntingdon, Pa., was destroyed on the night of the 3d inst., and two of the prisoners perished in the flames.

Mrs. Frances, wife of Rev. J. N. Maffitt, died in Brooklyn on Friday evening, 23d ult., aged 18 years.

Michael Coonan, the porter at Willard's Hotel, Washington city, came to his death in consequence of a dose of 15 grains of morphine (150 ordinary doses, it is said), administered to him by Dr. Thomas, of that city, a physician of high reputation in his profession.

At North Leverett, a young man named Henry, son of Mr. Francis Richardson, was accidentally shot through his head by his brother George, who was firing at a mark. But very faint hopes were entertained of his recovery.

Michael Sullivan, a married man, eloped from Newark, N. J., with a Miss Richmond, a young girl. They were arrested at Utica, N. Y. Sullivan has been tried for seduction, and sentenced to the State prison for two years. During the trial, Sullivan leaned from the prisoner's box, and kissed the girl, whereupon her father struck him a violent blow on the head with his cane, making the blood run profusely.

A young lady by the name of Ann Emery, aged 23, of Newburyport, fell dead in the weave room of the Globe mills. She went to her work after dinner in apparent health, and in half an hour afterwards was carried out a corpse.

While several men were seated in Patrick Crowley's shop, at Woodbine, 30 miles from Baltimore, three kegs of powder exploded, and killed Patrick Crowley, Andrew Mosetta, Patrick Walden, and Thomas McGunney.

THE VOICE OF THE CREATOR.

A voice from the mountain;

A voice from the plain;

In the warbling fountain,

I hear it again.

The voice of Jehovah proclaiming his love,

In all things around us, beneath and above.

The works of creation

His glory declare,

Obedient wisdom and goodness make known.

By whom all things are:

Beast, bird, fish, and insect, a flower, or a stone,

Obedient wisdom and goodness make known.

An explosion took place in Hart's fireworks laboratory, at Harlem, N. Y., burning a servant girl and an apprentice boy badly, that they are not expected to survive—and also setting fire to the premises.

A son of Mrs. Davis, near Macon, Ga., aged 17, was killed by a negro, belonging to his mother, on the 6th ult. The negro layd the youth on his return from school, and dealt him a heavy blow on the head with a bludgeon prepared for the purpose, and then choked him till life was extinct.

The victims of the river Raisin massacre, in 1812, have been recently discovered by some improvements in Monroe, Mich. The citizens of Kentucky have had them taken to that state for re-interment.

Zacatecas, Mexico, is in a very distressed condition, on account of the incursions of the Comanche Indians. There are also many abuses perpetrated by the clergy, which Government is called upon to rectify. Persons, it is said, can scarcely earn from three to four bits per day; and when they wish to marry, they are charged 25 to 30 reals, and not being able to obtain the money, the marriage ceremony in many cases is entirely dispensed with.

Mr. Sneyder, of Troy, had his pocket picked of \$300 in the New York Post Office.

A horrid attempt was made to kill an Irishman who arrived in Dover, N. H., from Newmarket, with \$109 in his pocket. He gave \$10 to his brother, and under pretence of finding work for him, the robbers carried him to a bye-place, knocked him down and cut him badly.

A few days since officer Cook returned from New York with Jas. Murray and Timothy Sullivan, members of a gang of youthful desperadoes, who have been engaged in robbing no less than eight stores in this city within a month. Officers Heath and Jones have since arrested at the south end John Reynolds, another of the gang. The eldest is only 17 years of age.

BUSINESS NOTES.

L. W. Balcom.—We have received a letter post-marked Manchester, N. H., containing \$1 from you. Your name, however, is not on the Manchester list. Where has your paper been sent?

R. Lane.—You owed \$3 on the old account, which we have cancelled.

D. Davis.—We credited you \$5—\$4 on acct., and \$1 for the paper.

H. K. Boyer.—We send you two copies of Litch's book for the balance of your money.

H. H. Tucker.—We are out of Wetherbee's work, and send you Litch's instead. You have paid for the present and succeeding vols.

MISSION AND TRACT DISTRIBUTION FUND.

E. B. Hayward. 5 00

APPOINTMENTS.

BRO. LITCH'S APPOINTMENTS IN NEW YORK AND CANADA.

Oct. 20th—Buffalo, N. Y., to continue over the Sabbath.

Monday, Oct. 20th—Lockport, N. Y.

Wednesday, Nov. 1st—Nassau, N. Y., as Bro. McClellan shall appoint.

Friday, Nov. 3d—Toronto, C. W.

Sunday, the 5th—Colburn.

Monday, the 6th—Colburn.

Tuesday, the 7th—Bro. Ireland's, near the Carrying Place.

Wednesday, the 8th—Amherstburg, at A. Spencer's.

Friday, the 10th—Near Cuscon.

Saturday, the 11th—Young's school-house.

Sunday, the 12th—Conference at Amherstburg, at A. Spencer's.

Monday, the 13th—Missauga Point. Will Bro. A. Spencer see that this appointment is circulated?

Tuesday, the 14th—Sydney. Will Bro. Jay see to it?

Wednesday, the 15th—Conference at Bro. Samuel Clapp's, near Belleville, to continue two days.

Thursday, the 16th—Bro. Brownson's, near Nepesee.

Saturday, the 18th—Conference to commence at Bro. Jacob Powley's, near Kingston.

Sunday, the 19th—Rochester, N. Y.

Will Bro. Johnson, of Matilda, meet us at Bro. Powley's? Bro. D. Campbell will be with me through the route.

Will the brethren in and around the places of meeting, please interest themselves to circulate the appointments, and invite the people to attend? We have subjects of deep interest to present; and our object is the salvation of souls. Let all be constant in prayer, and earnest in faith, and the God of all grace and consolation shall be with us.

Bro. Himes and others will attend a Conference in Abington Nov. 10th, 11th, and 12th, at the Town Hall. Friends from Plymouth may stop at Centre Depot; those from Boston, North Depot.

Bro. A. Hale may be expected at Bristol, R. I., the 4th and 5th Sabbath in Oct., the 22d and 29th.

Bro. H. Stinson will preach in South Reading Oct. 22d.

The Lord willing, I will preach in Lincolnville, the 26th and 27th; at Palermo the 28th and 29th; at Hallowell the 31st; at West Gardener from the 1st to the 10th of Nov., where Bro. Rollins and Sleeper may appoint; and at Windsor from the 15th to the 20th, where Elder Perkins may appoint.

If the Lord will, I will be at Lawrence the 5th Sabbath in Oct., and at New Durham Ridge the 2d Sabbath in Nov.

W. BUSHMAN.

The Lord willing, I will attend the following appointments, each in the evening, except those on Sunday: Troy, Vt., Sunday, Oct. 20th; at Johnson the 26th, where Bro. Allen may appoint; at Watertown, the 31st; East Randolph, Nov. 1st; Poudre, the 2d, where Bro. Deland may appoint; North Springfield, the 3d; Gratton, the 4th, and stay over Sunday; Northfield Farms, Mass., the 5th.

P. POWELL.

Bro. L. D. Thompson will preach at Abington, Mass., the last Sabbath in Oct.

The Lord willing, I will preach at South Reading, Mass., the first Sabbath in Nov.

Bro. W. C. Smith will lecture in Baltimore Friday evening, Oct. 27th, and continue over the Sabbath; at Shilley's Island, or Nicholson, Pa., Monday and Tuesday evenings, Oct. 30th and 31st; at Shrewsbury, Pa., Wednesday and Thursday evenings, Nov. 1st and 2d; at Millersburg, Pa., Friday evening, Nov. 3d; and at Newburgh, 5th and 12th, in Centre county, as Bro. Boyer may appoint.

Bro. Edwin Burham will preach at North Scituate, R. I., the 4th Sabbath in Oct., and in Portland the first and second Sabbath in November, in the Brackett-street ward room.

The Lord willing, Bro. P. Hawkes will preach in Lawrence, Ms., Sabbath, Oct. 22, and in Lunenburg, Mass., Sabbath, the 29th.

The Lord willing, Bro. F. H. Berwick will preach in Portland (in the Brackett-street ward room) Sabbath, Oct. 22. Bro. H. Stinson will preach in the same place the 3d and 4th Sabbath in Nov.

The Lord willing, I will preach at Vernon, Vt., the 24th, at 6 p. m.; Northfield Farms, Mass., the 26th, at 6 p. m.; at Exeter, N. H., at 2 p. m.; at 2nd, at 4 p. m.; at 3rd, at 6 p. m.; at 4th, at 8 p. m.; at 5th, at 10 p. m.; at 6th, at 12 p. m.; at 7th, at 2 p. m.; at 8th, at 4 p. m.; at 9th, at 6 p. m.; at 10th, at 8 p. m.; at 11th, at 10 p. m.; at 12th, at 12 p. m.; at 13th, at 2 p. m.; at 14th, at 4 p. m.; at 15th, at 6 p. m.; at 16th, at 8 p. m.; at 17th, at 10 p. m.; at 18th, at 12 p. m.; at 19th, at 2 p. m.; at 20th, at 4 p. m.; at 21st, at 6 p. m.; at 22nd, at 8 p. m.; at 23rd, at 10 p. m.; at 24th, at 12 p. m.; at 25th, at 2 p. m.; at 26th, at 4 p. m.; at 27th, at 6 p. m.; at 28th, at 8 p. m.; at 29th, at 10 p. m.; at 30th, at 12 p. m.; at 31st, at 2 p. m.; at 32nd, at 4 p. m.; at 33rd, at 6 p. m.; at 34th, at 8 p. m.; at 35th, at 10 p. m.; at 36th, at 12 p. m.; at 37th, at 2 p. m.; at 38th, at 4 p. m.; at 39th, at 6 p. m.; at 40th, at 8 p. m.; at 41st, at 10 p. m.; at 42nd, at 12 p. m.; at 43rd, at 2 p. m.; at 44th, at 4 p. m.; at 45th, at 6 p. m.; at 46th, at 8 p. m.; at 47th, at 10 p. m.; at 48th, at 12 p. m.; 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LMAC 9:35-39.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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The Bible.

I love the volumes of thy word;
What light and joy these leaves afford
To souls benighted and distressed;
Thy precepts guide my youthful way,
Thy fear forbids my feet to stray,
Thy promise leads my heart to rest.

From the discoveries of thy law
The perfect rules of life I draw;
These are my study and delight:
Not honey so invites the taste,
Nor gold, that has the furnace passed,
Appears so pleasing to the sight.

Thy threatenings wake my slumbering eyes,
And warn me where the danger lies;
But 'tis thy blessed Gospel, Lord,
That makes my guilty conscience clean,
Converts my soul, subdues my sin,
And gives a free, but large reward.

The Work of the Messiah.

BY KIDLEY H. HERSCHELL.

(Continued from our last.)

What a scene must this world present to an unclouded intellect, removed from the influence of its passions and prejudices! How strange must appear to them our paltry aims, our petty squabbles, our eager contests about painted bubbles that burst when we grasp them! With what pity must they regard the folly of those who, while thirsting after happiness, forsake "the Fountain of living waters, and hew out to themselves broken cisterns, that can hold no water!" Jer. 2:13. And, again, what holy delight must they experience when they see the bold rebel changed into the weeping penitent—the prodigal returning to his father's house—the persecutor of the truth "preaching the faith which once he destroyed!" Yes, "there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10.

Those who had seen the new recipients of the bounty of the Eternal installed into the dominion of that beautiful creation which had just been called into existence, who had heard them receiving the blessing of the Highest, and His command to bear universal rule over a replenished and happy earth, were now called upon to behold the sad reverse occasioned by sin. The God of wisdom, and power, and love, must now be proved to be the God of truth; faithful in judgment, "just and true in all His ways." The forbidden crime had been committed; the threatened penalty must follow.—"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust thou shalt return." Gen. 3:17-19.

What! The blessed of God sunk into degradation and misery! The creation which He pronounced "very good" became an accursed thing! Even so—for a season. But is the Almighty foiled in his designs? Has He abandoned His original plan through the machinations of an enemy? Has Satan indeed gained the victory? God forbid. He who is "mighty in counsel, and excellent in working," has permitted a temporary interruption of His purposes, in order to bring out of this obstruction a higher glory, a brighter manifestation of the Supreme God. The Creator and Upholder must be known as the Redeemer and the Saviour. How are we constantly con-

strained to exclaim, "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out!" Rom. 11:33.

To bring back rebel man to his allegiance to God;—to bring this earth and its inhabitants once more into a condition in which their Creator can again pronounce them to be "very good;"—this is the work of the Messiah.

"When I consider Thy heavens, the work of thy fingers, the moon and the stars which Thou hast ordained, what is man, that thou art mindful of him?" Ps. 8:3, 4. When the pious Psalmist contemplated these glorious works of God, he learned the insignificance of man; and, if we contemplated them in a like humble and reverential spirit, we may learn many other lessons of vast importance. What a contrast does their fixed and unerring regularity form with the shifting and uncertain condition of everything in the world we inhabit! There, all is order, all is harmony: God said, "Let them be for signs, and for seasons, and for days, and for years;" (Gen. 1:14); and years, days, and seasons, succeed each other with unvarying exactitude. In the qualities with which God had endowed inanimate nature, man has learnt to place implicit confidence; he knows they will not fail him, and he turns them to such good account, that the wonders achieved by science in the course of the last fifty years, exceed the fabulous inventions of an Eastern tale.

But when, from the inanimate creation, we turn to man, how great is the change! Whether we consider his moral or his physical condition, all seems disordered. He "is born to trouble, as the sparks fly upwards." In tender infancy, when watched over with the fondest care, he is attacked with disease, he is agonized with pain; and death, man's invincible enemy, often seizes him as his prey, in spite of all the precautions and all the skill that fond affection calls to her aid. If spared to grow up to maturity, disappointments of various kinds await him; circumstances which he can neither foresee nor prevent, overturn his long-cherished schemes; the events of an hour may undo the labor of years. Or, if he is placed in circumstances of outward prosperity, if his garners are full, and his name crowned with honor, then the grim king of terrors enters his banqueting-hall, and carries off "the desire of his eyes with a stroke;" yea, he enters again and again, and carries away one and another of those most dear to him, and his splendid palace becomes a dreary desert.

I have given but a small portion of the catalogue of the "ills that flesh is heir to." Time would fail me to tell of all the evils arising from the conflicting passions of men; from pride and envy, from burning wrath and chilling selfishness; from deceit and calumny; from malice, ingratitude, and revenge; from betrayed friendship, and disappointed affection. What man is there who has not suffered from some of these roots of bitterness? What nation is there under heaven, a large mass of whose population is not suffering from a combination of these evils?

The uncertainty and mutability of human affairs, and the disordered state of society, are facts too palpable to be denied. But while philosophers have never attempted to deny these facts, they have been satisfied with assigning very inadequate causes for them. If they believe the Great First Cause to be infinitely good and happy, the eternal foundation of life, can they believe that He originally created a world so unlike himself? What can be more contrary to all that human reason can conceive of God, than death and corruption? It is the custom at present to speak of "great facts."

But here is the greatest of all great facts—DEATH! The mighty conqueror, the invincible enemy, the insatiable tyrant before whom all must bend, even the greatest and the proudest, and be mown down like the grass!—Whence came death into the creation of God! All the philosopher's analogies about the growth, the maturity, and the decay, of other organized bodies, will never satisfy man's inquiries on this subject; he can never feel that because the flower of the field withers and dies, it is meet and right that he also should become a clod of the valley. Think you that all your subtle reasonings will induce him to put his keen sensibilities, his lively sympathies, his warm affections, his lofty aspirations, into the same category with the stem and the leaves of the weed he crushes beneath his feet? Does the philosopher himself regard his little daughter twining her wreath of flowers with all the glee of childhood, and say, These roses must fade ere to-morrow's dawn, and that is reason enough why my beautiful child should become a livid corpse before my eyes, and then be hurried away as a loathsome thing! Awful sign and seal of the curse; that when once death has seized on the tenderly-beloved, it may be the idolized object of our affections, we are forced to cry out with Abraham, "Give me a burying-place, that I may bury my dead out of my sight!"

No; mere human reason can never account for the existence of death, the great scourge of humanity, nor for the other physical evils that afflict man. Let us see if it is more successful in its endeavors to account for moral evil.

Among all the absurdities that have been affirmed from the beginning of the world to the present time, I am not aware that any one has ever been absurd enough to affirm, that in any place, or at any period, the social condition of man was in a perfectly satisfactory state.—There have sometimes been brief seasons when, in some one favored spot, the winds have been hushed, and the surface of society has worn a smooth aspect: "Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even unto Beer-sheba, all the days of Solomon;" (1 Kings 4:25); yet never has the interior of society been free from those evils to which human passions and human selfishness gave rise. And how do the wise men of this world account for all this social disorder? In the great majority of cases, they lay the blame on the outward arrangements of society; on ill-constructed civil institutions; on the tyranny and rapacity of rulers, and the ignorance of subjects. But if it is to be attributed to defects in civil government, how comes it that man, with all his boasted wisdom, has never been able to invent a form of government, or to establish such institutions, as may insure a virtuous and a happy population? All modes of government have been tried, from the most despotic monarchy, down through all the grades and combinations of power, to the most democratic republic; and still the social problem has never been solved. In each special case, we are told there was some special hindrance, some undue tenacity of power, something that destroyed the social balance. This, however, is merely moving the difficulty a step farther off; the question is not so much, what have the hindrance been, as, why have there always been hindrances?

As civil arrangements have always been thus faulty, let us turn to that simple state of society which is utterly unincumbered with such arrangements. Shall we find the happy and virtuous community of which we are in search, among the wandering Arabs, or in the Indian village, or Hottentot kraal? Or shall

we go a step lower in the scale of humanity, and seek it among the infanticide, the horrors, the nameless abominations of the South Sea Islands? Ah! how do the cruelty, the injustice, the oppression of the weak by the strong, which we constantly encounter in uncivilized life, inspire us with respect for even the very worst form of civil government!

Suppose we admit that despotism and tyranny have contributed the full share assigned them in human misgovernment, we are no nearer the object of our inquiry; for whence come this tyranny and this despotism? Doth "affliction come forth of the dust, and trouble spring out of the ground?" And if we concede, as concede we must, that man's ignorance has much to do with social unhappiness, then the question occurs, Why is man ignorant? God has created all the lower animals with an instinct that infallibly guides them to their own well being; has he created the noblest of his works, the lord of all these animals, less perfect?

If human reason did not itself partake largely of the effects of the fall, I think it would long since have come to the conclusion, that the discordant state of human society that has subsisted in all ages, in all countries, and in all stages of its progress as to science and learning, must arise, not from its mode of arrangement, for all modes have been tried, but from the nature of the materials of which it is composed. It would have concluded that some change must have come over the nature of man; that he cannot now be in the state in which he came from the hands of a perfect Creator.—This, I think, would be a fair and legitimate deduction of reason from the phenomena that society has always presented. Yet this view of human nature has always been denied or evaded, both by philosophers and men of the world; and in the present day, after nearly six thousand years' experience of the depravity of man, grave metaphysicians speak of him as being naturally good, and only becoming evil through contact with others; and popular tele-writers scoff at the doctrine of natural corruption, and turn into ridicule the notion of men being "born bad." Strange phenomenon, that men born good and upright should teach one another all that is false and evil; that a number of good men, by contact with each other, should become bad men!

Blessed be God, who hath not left us to stumble on in darkness, ignorant of the cause of the evils that surround us on every side, and ignorant of its remedy. He has communicated to us the fact, that "by one man sin entered into the world, and death by sin;" (Rom. 5:12); that "the imagination of man's heart is evil from his youth;" (Gen. 8:21); that "the heart is deceitful above all things, and desperately wicked." Jer. 17:9. Here is the solution of the mystery of man's social condition; here is the root from whence all the disorder springs; "For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit," (Mark 7:21, 22), and all the numerous train of social evils that disturb the peace of the world, and have disturbed it from the fall of man until now.

If the doctrine of the corruption of human nature were denied only by those who reject Divine revelation, though we should still charge them with reasoning contrary to fact, their denial of it would cause less surprise; because one error always makes way for another. But strange to say, many of the modern Jews, who acknowledge the Scriptures of the Old Testament to be a revelation from God, also deny this doctrine which is so plainly taught in these Scriptures. Their minds have become,

perhaps unknown to themselves, imbued with the current philosophy of the day; and they have not entered on the inquiry how far this philosophy coincides with those declarations they still profess to consider infallibly true.—(To be continued.)

The late Madame Adelaide.

The steamship Acadia brought us last week the intelligence of the death of Madame Adelaide, sister of Louis Philippe. Her death was the issue of an attack of the *grippe*, or influenza, and seems to have been sudden, or at least unexpected.

The French papers, as was natural, have all contained notices, more or less full, and more or less laudatory of this distinguished personage, whose history, like that of her royal brother who survives her, abounds in incidents of the most striking and romantic character—even surpassing fiction itself.

Madame Adelaide was born at Paris, in the Palace Royal, in the year 1777. When she died, she was in the 71st year of her eventful life. Her father was the famous, or rather infamous, Duke of Orleans, of the first Revolution of France, who assumed, to gratify the republican, or rather Jacobin party, the name of *Egalite*, and who followed to the guillotine his cousin, Louis XVI., for whose death he gave his voice in the Convention, when the royal accused stood at his bar as a culprit.

Before the occurrence of this tragical event, Madame Adelaide, or *Mademoiselle d'Orleans*, as she was then, and till 1830, called, had taken refuge in Switzerland, with her *gouvernante* and teacher, the celebrated Madame de Genlis, to whom the Duke of Orleans had committed the education of all his children in their earlier years.

A year or two before this, she had made a short visit to England with Madame de Genlis, and would have remained there till the lowering storm of the revolution was once past, if her infatuated father had not required her to return to Paris. But she did not stay long in the capital of her country, for the proscription of all connected with the royal family compelled her to seek refuge in the provinces, and ultimately in Switzerland, where she was soon joined by her brother, then Duke d'Chartres, afterwards Duke of Orleans, and late king of the French. This occurred in the latter part of the year 1793, when she was no more than sixteen years of age.

For a while she resided in a convent of St. Clure, afterwards she lived with the Princess of Conti, and afterwards went into Germany, and even in Hungary.

In the year 1808, she joined her brother, Louis Philippe, who, since he parted with her in Switzerland, fifteen years before, had wandered over Western Germany and Scandinavia, had visited America and passed four years there, had returned to the Old World and spent seven years in England, (where he lost one of his brothers,) and visited Malta, (where he lost the other,) and Sicily.

From Portsmouth, she went with her now only remaining brother to Palermo, where they were joined not long afterwards by their mother, whom they had not seen for sixteen years—which long period she had passed in Spain, into which country Louis Philippe had not been allowed to enter. From that time till the day of her death, she was not long separated from her august brother. With him she returned to France in 1814, after the downfall of Napoleon. She went with him to England in 1815, and again in 1817, if we are not mistaken. She passed the next twelve or thirteen years with him in the Palace Royal, at Neuilly and Eu, between which places Louis Philippe divided his time when he lived in retirement, from 1815 to 1830, like Brutus, whilst another set of Tarquins were on the throne of France.

The revolution of 1830 placed Louis Philippe on the throne of the Capets. It is said, and probably with truth, that his sister had much to do with that affair, and that she was very decided in urging him to accept the proffered crown. In this she opposed her royal sister-in-law, who is now the Queen. That the latter was no way desirous of seeing her husband a king, or herself a queen, we can readily believe. Indeed, we many times heard, during our residence in Paris, from ladies who mingled much with the Court, and passed many an evening at the Palace of the Tuileries, that the Queen often appeared to be very sad, whilst sitting at the table *sewing*, surrounded by the ladies of her household, and that she was seen frequently to wipe away the tears which silently flowed down her cheeks. Nor did she

hesitate to say, that she was far happier as Duchess of Orleans than as Queen of France.

Madame Adelaide was no common woman. Her mind was well cultivated, her understanding was strong and discriminating, her judgment was remarkably sound, and her disposition was amiable and kind. She was the beloved sister of her three brothers in her youth, and the wise counselor and friend of Louis Philippe, and his constant companion for nearly the whole of the last 30 years of her wonderful life. It is said that he seldom, if ever, adopted any important resolution without having first consulted her. She was also a great favorite with the Queen, and all the other members of the royal family. Her influence was unbounded over the sons and daughters of her brother.

Madame Adelaide was never openly married; but it is believed that she was in reality for many years, by a private marriage, the wife of Gen. Count Athalin, one of the aids-du-camp, as well as most faithful friend of the King.

Madame Adelaide had great vivacity of spirits, and fine powers of conversation. The last time we saw her was in 1842. She was even then beginning to have the appearance of an aged lady. The first time we saw her was in the early part of the winter of 1835-36. Nor shall we soon forget the occasion. We had gone to the Palace of the Tuileries, at the invitation of the King. When we entered the large saloon, almost in the centre of that vast building, and in the second story, we found Madame Adelaide seated by a table, around which were one of the daughters of the King, and several Ladies-of-Honor, all like herself, engaged in sewing—making articles, I may remark in passing, for the *fairs* for charitable and religious objects which the Roman Catholics and Protestants hold every year in Paris, and to all of which quite a number of things, mostly embroidered, are sent from the Palace. A considerable number of officers and guards were standing on the other side of the large and splendidly furnished room.

When we were presented to her, she apologized for the absence of her brother and sister, as she called the King and Queen, and said they were somewhat indisposed, but that the King would come presently, but she feared that the Queen would not be able to see us; that they had desired her to entertain us in the meanwhile, etc. etc. She then commenced asking many questions respecting the *Sunday Schools* and *Temperance Societies* of America, and was greatly interested in the details which we were able to give her, and repeated them in French to the ladies round the table, with many remarks which manifested her great delight. "Oh, how I wish," said she, "that we had such a state of things here in France." This remark was made with especial reference to the subject of Sunday Schools.

In her religious opinions, Madame Adelaide was nominally a Roman Catholic—but much more of the cold, philosophical stamp of her brother, than of the earnest, fervent, zealous type of the Queen. Of the details of her death, beyond the meagre statements in the papers, I know nothing.

Madame Adelaide left an immense fortune of sixty millions of francs (nearly \$12,000,000) to her nephews, including the younger of the two sons of the late Duke of Orleans.

That the King will feel very greatly her death, is quite certain. Indeed, I began to fear that although he resembles the old oak that has stood many a tremendous blast, apparently without being shattered, yet his death is drawing very near. He is now advancing in his 75th year, having been born on the 6th of October, 1773. And who is the seer that can tell us what will happen when he shall be called to follow his sister to the tomb. Ah, me! What wonderful events are hastening rapidly on to the scene of this world's affairs! May God overrule all to the advancement of his own blessed kingdom.—N. Y. Evan.

The Moving Universe.

We are surrounded with a universe of wonders. And yet how little dream the busy multitude, amid the business and pleasures of life, of the mighty movements of the universe all around us. The following, from a new work just published, affords a glimpse of these mighty wonders of the Creator:

"How vast is this creation, and how wonderful in all its parts. How many suns, how many systems! How great their magnitude, and how immense the space in which they move! Light, we are told, moves at the rate of one

hundred and eighty thousand miles in a second of time, and yet it will take five years for a ray of light to pass from our sun to the nearest star. But such facts immediately confound and overwhelm us. Let us take another view. The globe which we inhabit is really a great globe, being nearly eight thousand miles in diameter, and twenty-five thousand miles in circumference. What towering mountains does it contain, what broad rivers, what vast oceans, what numerous islands, what extended continents, and what a vast population! If this world of ours is deemed large, what shall we say of yonder sun, which is nearly thirteen hundred thousand times larger still? If a globe of fire, as some suppose, what an immense fiery globe, which, if hollow, could with ease receive into its bosom more than a million of such worlds as ours is!—and habitable, like our earth, as other think, then what mountains, what rivers, what oceans, what islands and continents, and what a population! And, after all, what is this earth, and yonder sun, and all its planets, to all the other suns, and worlds, and systems, which telescopic glasses have spread out before the eye of man! Only as the fringe upon the garment of creation, or as a small village in some vast empire; for astronomers tell us that there are eighty millions of suns discovered, around which roll, by estimation, two billions four hundred millions of worlds; and all these may be only as the outskirts of some still mightier creation; and God made them all! Not only so, he made them without materials, and with infinite ease; he spake, and it was done; he commanded, it stood fast.

Another idea is this:—this immense universe is all in motion! each sun, and world, and system, rolling in its appointed orbit with a velocity most astonishing, swifter than the whirlwind passing over the face of the deep, or the meteor streaming along the archway of heaven, or the ball thrown from the mouth of the thundering cannon. And God bears up all as in the hollow of his hand! A giant would stagger under the weight of a small rock, and an army of giants could not roll one mountain, or heave one ocean; but God Almighty, with infinite ease, can heave and roll swiftly the whole creation.

Affectionate Preaching.

There is something in an affectionate statement of gospel truths which is peculiarly calculated to find its way to the heart. Christianity is a religion of sympathy. It is founded on the principle of human wretchedness. It meets man in every species of sorrow and affliction. It takes him by the hand when deserted by human supports. It pierces the clouds that throw a melancholy gloom over the path of life, and opens before "the way-worn traveller," a "hope full of immortality." Let us reflect upon this peculiarity of our holy religion, and consider what an advantage it gives us in our public addresses. By far the greater part of our congregations are suffering in one way or another.

We cannot enter a family, and be permitted to know what is passing within it, without perceiving that there is a worm corroding the root of their comforts—some poisoned arrow drinking up their spirits—some intolerable burden subduing their strength. To such, how suitable is the invitation of the compassionate Saviour, "Come unto me, all ye that are weary and heavy laden, and I will refresh you!"—How appropriate is the character of the great High Priest, who "is touched with the feeling of our infirmities!" To such, how adapted are the consolations of the Spirit, the promises of the Gospel, and the resting place of the saints! To overlook such circumstances, and to discuss abstract truths in a cold and formal and heartless manner,—O what a loss of opportunity! what a mocking of human misery! what dereliction of duty! what a prostitution of office! what a fearful responsibility! Let us, my reverend brethren, pray for the heart of a shepherd—for "bowels of compassion!"—Let us take the sufferer by the hand, and conduct him to the Saviour! Let us lead him to the wells of salvation! Let us pour the healing balm into his bleeding heart, and assure him that there is One who sympathizes with his sorrows, and who "is able to save to the uttermost all that come unto God by him." Forgive my earnestness, and permit me to say that *Christ is the only subject* which meets the wants and wretchedness of man; Christ, in his person and offices; Christ, in his doctrine and atonement; Christ, in his spirit and in his gov-

ernment; in his love, his condescension, his mercy, his salvation,—as the guide and support and comfort of his people; as their Redeemer, their Friend, their Advocate, their Forerunner, their Representative; the Fountain of all blessedness, both in time and eternity!

Danger of losing Heaven.

That many indulge the expectation of eventually reaching heaven who will never enter its holy gates, is rendered certain by the Word of infallible truth. Bitter, though eternally unavailing, will be their disappointment. This sentiment is well illustrated by the following extract from the Lectures on Pilgrim's Progress.

"In nothing else in this world do men act on the principle of expecting to obtain valuable acquisitions without labor and self-denial. If there be any great thing to be obtained in life, all men are sure that it is going to cost great effort; nor is it a light thing that will turn them aside. They will go up a Hill Difficulty without drinking at any spring but that of their own sanguine expectation, and without deigning to rest in any arbor by the way, much without losing time by sleeping in it.

"And if there be lions in the way, they will face them at once; yea, if a loaded cannon stood in their path, and a bag of gold beyond it, or the cup of sinful pleasure, they would go on. If there be mountains which they cannot overtop, they will dig through them; and they will suffer days of weariness and nights of pain, they will make long pilgrimages, will expatriate themselves for years, and suffer banishment from families, friends, firesides, into strange lands, will cross oceans, and encounter perils of every name and shape, to accomplish and realize the object of their earthly ambition; and after all what is it? A dream, a straw, a bauble, a flake of foam on the surface of a river. They pluck it, it is gone, and they are gone with it. While they snatch at it, they pass into eternity, and death finishes their plans forever.

Persecution of the Jews.

In the province of Alsace, the merciless persecutions of this unhappy race continued unabated. The Alsacien of May 2d, says,—that no Jew dare show himself in the street. Many who had attempted to escape to a Swiss village in the neighborhood, had been waylaid, robbed, and cruelly ill-treated. One entire family was thrown overboard, and hundreds were murdered and their property pillaged.—The mob was perfectly furious, and paid no attention to the police who were in attendance, nominally to keep order—while houses were torn down and whole families murdered without the slightest interference.

Persons in disguise had been travelling thro' the villages inciting the people to a crusade against the Jews,—and the Mayors, though most certainly aware of the movement, had made no effort to check it. The Alsacien also gives many particulars of the barbarous cruelty practised by the people in a mass against the miserable descendants of Abraham. In Switzerland, too, though they have refrained from open acts of violence, yet they have instituted a proceeding which will cause more suffering among them than any mere mob could do—viz: the deliberate banishment of the Jew from all the Cantons of the country—but one, that of Neuchâtel—which has nobly stood its ground, and opposed a decree so disgraceful to the nation. There, at least, this persecuted race can enjoy the protection they so much need. We cannot but hope that the government, before it be too late, will repent, and endeavor to retrieve their reputation for liberty, justice, and toleration, so forfeited by the act. The whole accounts from both countries, show the prospects of the Jews to be most discouraging.—Express.

Boisterous Preaching.

A celebrated divine, who was remarkable in the first period of his ministry for a loud and boisterous mode of preaching, suddenly changed his whole manner in the pulpit, and adopted a mild and dispassionate mode of delivery. One of his brethren observing it, inquired of him what had induced him to make the change.—He answered—"When I was young I thought it was the thunder that killed the people; but when I grew wiser, I discovered that it was the lightning—so I determined to thunder less and lighten more in future.

Holiness.

"Holiness, without which no man shall see the Lord."—HEB. 12:14.

This language is unmistakably, plain and positive. "Let him that thinketh he standeth, take heed, lest he fall." What are the criteria of holiness? The proofs are twofold; to wit, *direct* and *indirect*. The direct proof is in the manifestation or possession of love to God. "Like loveth like." There is holiness in that heart from which loving aspirations ascend to the Source of love, even the Infinite, as water is drawn up again unto the clouds only to re-descend unto the earth with renewed purity.—This is the direct proof. Holiness in the soul is the consequent of divine love—the proper fruit of love, nourished in its growth by the gentle rains from the Great Fountain of gracious influence. But this love or holiness, when the habitation of an earthly tenement, must, like the rain, be a frequent visitor of the skies.—Prayer is the ladder which reaches to the Fount of Purification. On this must the sanctified affections ascend and descend.

The indirect proof of holiness is even the strongest, if possible. When there is *hatred* for sin, the inference is safe that there is *love* for holiness. And how shall man, who by nature is enamored of sin, who rolls it like a sweet morsel under his tongue, hate it with a perfect hatred, unless sanctification has been begun upon his affections? Then may we "be angry and sin not," we entertain a righteous enmity to sin. That is holiness which hates sin, as sin—not merely because it is our spiritual enemy, but because it is *sin*, and as such, is "exceedingly sinful."

The energy of hatred to sin is always equal to the energy of love to God. Take a likeness in natural love. The child with its pet dove—how it fondles it, yea, loves, it with all the fervor childish affection. It caresses, its little sayings are all extatic—it loves with a "perfect love." But while the child is under the exercise of this affection, a reptile crosses its path; fear is aroused; an emotion of loathing dread seizes its frame; it cries out in alarm; and when the first thrill of horror has subsided, it demands the utter destruction of the horrid thing. "Kill it! kill it!" is its cry. This is "perfect hatred." Here the scales of natural hate are balanced. Here is an equipoise. The energy of manifestation is equal. Does not the Christian feel a growing love of holiness, and an equal growth of hatred for sin? Does not existence in the midst of sinners create a pain equally intense as the exquisite pleasures which the communion saints yields his love of holiness.

The Irish Boy's Lament.

O, thin don't shut the door awhile; won't some of ye listen to me, for 'tis a sorrowful story I've to tell! The shining beams of the blessed heaven on yer head my lady! and let me spake a minute while the hunger leaves me strength. Och! little I thought I'd ever be driven from the stranger's thrashal. For I wasn't always houseless and friendless. It wasn't long since I was happy and contented in my father's haire in the mountains beyant, but wirra true 'tis impty an disolate now. The fire has gone out on our hearth-stone, and my hand will never be strong enough to kindle it agin. Many a night I sat by it, listening to oold stories, or hearing my mother sing; and the red light dancing up an down her face, an her voice rising an falling so beautiful, till in spite o' me my eyes filled up wid tears. That was the pleasant crying; but many is the bitter one from them since.

The blight of the hard year fell on our crops my lady, an thin came starvation where full an plenty was before. A woesome change came over us all; everything was sold to gather the rint; even my own little goldfinch; sure 'tisn't that I grudged it. Mother didn't sing thin, an when she tried to spake joyful, to cheer up my father, there was a shake in her voice an her lip trembled; and they both had a frightened look; no wonder, wid famine staring them in the face. For we'd be a whole day, an more maybe, widout tasting food, an couldn't get it anyhow; an I'd go to bed sick an fainting like but I didn't mind myself at all at all, only my little sister Norah. In all the country round there wasn't a prettier child, wid her cheeks of pink an snow, an her white forehead wid the yellow hair on it, like gold rings, only a dale softer; an shining eyes, the color of the sky in June.

O dear! the hunger bore heavy on the innocent child, an rubbed out all the dimples in her face, an faded the red blush, an her eyes sunk back in her head as if all the tears she cried

put out the light in them. An oh, lady! it would have gone to your hearts heart to see her hold out her long thin hand, an hear her young small voice that used to be laughing all day, axing for bread, an none to the fore.—Then mother 'ud soothe her to sleep, an her face working all the time. The sob would be on Norah's heart, an she asleep. But one night, after being stupid like a long while, she roused up to say, "I'm very hungry," an before the words wor out of her mouth, she stretched herself out on mother's lap an died.—Well, I took on greatly at that, but mother said God has taken her from the misery, an she wouldn't be hungry agin, for the angels in heaven wor feeding her. Thin I thought only for my mother I'd like to go too. Father berried her widout a coffin.

She was the first I ever saw die; but 'twasn't to be long a strange thing to me. My father got work at last, but the power to do it was going fast. An mother 'ud keep the last bite an sup in the house for him, when he'd come in, an make him believe that she ate afore, and pretend she was giving him her livings, an laugh an joke with him. Och! but her laugh had a quare sound thin, just like the crushing of her heart; it 'ud made my flesh creep; but you wor always minding everybody, barring yourself, mother dear! I heard them say no one could drive a spade deeper than my father once, but *hunger is stronger nor the strong man*; when that is tugging at the inside, thin the arm is very wake. He fainted over his spade, an was soon lying down in the fever.—We wor out of the way of the doctor, an the priest was always out, an a weight of sickness on my father, an nothing to quinch the thirst that was perishing him, barring a can of cold wather from the strame afore the door.

Day an night mother sat beside the whisp of straw that kept him from the floor. O! but his face was hot and red, his two eyes like lighting coals, an a puff from his breath 'ud burn ye, an he saying such out-o'-the-way things in his wantherings. Well, we thought he was getting cool; but sure enough, 'twas Death's own cold fingers upon. For he got quite sensible, and said to mother, "Norah *acushla ma chree*, put yer hand under my head an raise me; the sight is leaving my eyes, but let me feel ye kissing me;" and then he died off quite aisy, just as the day dawns; and the spirit died in me too, but I couldn't help staring at mother. As soon as she had stroked the body, she sated herself forinst it, and hardly stirring for two days maybe. I thought all her tears were dried up; for her eyes wor dry as dust. Them wor the sorrowful days.

There was food in the house thin, but we couldn't taste it; 'tis very aisy to give the body enough when the heart is full. On the third day she wrapped him in her ould cloak and called me to help her; so we carried him to the grave ourselves, without shroud or coffin, for the neighbors were too hard put to it to keep themselves alive to mind us or our dead. Sure 'twas the great God gave strength to mother that day, for nothing was too hard for her. We scraped out the earth and berried him. Mother didn't spake all the time only shivered, and put her face atune her hands and then she got up quite stout and walked home so fast that I could scarcely keep up wid her. No sooner wor we in than she fainted away; an when she came to "Thank God he's berried!" says she; "whin I'm gone, mavourneen, if ye wor to go on your bended knees to the neighbors, make them put me down beside him. That won't be long," says she, "for I hear him calling me." I thought maybe she was tired, an enthraited her to ate, but she wouldn't. Thin she put her arms round me, an drew me to her and called me her fair-haired son, her fatherless boy, an said the orphan's God would protect me. I forgot the pulse of her heart stopped whin father was laid low, and when she said, "Go to sleep, darlint, for ye need it sore," I slept in her bosom for I was raled tired. Whin I woke, my forehead was agin something cold. Och! 'twas mother's neck, an the hand I held was stiff! She was dead! A hard sorrow was rasping her heart, and it fluttered like a bird in a light grip, an at last it got away.—Thin I was alone. Then came the grief an the heart throuble intirely. Though I could hardly crawl, I got to the next house and brought them to see if she was dead all out; for though 'twas plain enough, I wouldn't believe she was gone in airnest, an thought it might be weakness an she'd get the better of it. But when all failed, thin by a dale of coaxing I got a man to put her beside my father. I think she wouldn't rest aisy anywhere else; an when she rises from the grave she'll see I kept hept her word.

Och! lady, didn't I feel bitterly whin she was covered from me, an I lost the hand that used to stroke down my hair, an the loving words and the sweet smile! I always stay beside the grave except whin hunger that has no nature in it, drives me away.

Those fine bright days don't agree with me at all. Once I used to like to see the sun dazling, an the strames looking up so good humoredly at him; but now everything seems to swim before my eyes, full of blinding tears, an the sky seems laughing at me, an the little birds in them seem to be making game of my grief. But sure they have no feeling that way the craters! An the only thing that gave me any comfort, was this morning, when I saw a little flower in the grass wid the dew on it. I don't know why, but it seemed sorry for me; it looked like a blue eye full of tears. No one else spoke kindly to me since my mother died but it: for didn't it spake? Yes, it told me the great God made it, an sent it there to comfort me: an to say He'd mind me the last on the stem. So I thanked Him on my knees, although I don't know much about Him at all. I wish I did.

Thin whin I looked up, I thought of Norah, an how happy she was, looking down maybe, wid her face covered over wid sunshine; an I felt a sort of gladness; but when I remembered my father an mother, the pain shot through me agin. For they say they're in *purgatory*, and must stay there a long time for dying without the *clergy*. That's what kills me entirely; to think of my poor father who never said an ill word to me, as my own gentle-tempered soft-natured mother, that would lift a worm sooner nor tread on it, to be in such burning pain!—My head burns whin I think of it. I'd rather live anyway, for I couldn't bare to be *there* looking at mother suffering; an I know I would not go to heaven, because I'm not innocent like Norah. If I'd only strenght I'd wear my knees out, praying round the "stations" to get them out but that will niver be, for my heart strings wor tied round my mother an they're pulling me into the grave, for death couldn't loose them.

I was a child afore all the woe happened to me. I don't feel like a child now, though it is not many months since, for O lady *my heart is grown ould*. I didn't break my fast since yesterday; but when I try to ax for something, the blood comes int my face, an my tongue won't spake for me. An whin I do tell my story, 'tis too common a one to be minded, an they won't believe I'm telling truth; for they don't know how heavy my heart is, or the squeezing in my heart. People arn't pitiful at all now; nothing shuts up the heart like famine; it has cruel and wonderful power, for it puts mother out of my head. Sometimes I'm afraid I'm too weak to get back to the grave. I wouldn't lave it at all only for fear of the *purgatory*.

Lady, your speech is gentle, and your eyes are full like the flower in the grass. Ye say ye will shelter an feed me. O, if ye could give me back my darling mother! An ye say she isn't in *purgatory*; but, maybe, God's good Son took her to Himself! Blessings on yer fair head my lady, 'tis kindly meant. O, if I could believe that! An ye say I may go *straight* there too? It would raise my head to think so. If ye'll only teach me how, I'll live to sarve ye. I'll go to the world's end to do yer bidding. I'll die to sarve ye; yes, twice over for yer sake.—*London Chris. Miscellany.*

A fearful Scene.

A correspondent of the *Buffalo Commercial Advertiser*, gives a most thrilling description of the struggles of a man to escape the vortex of the Niagara. The letter is dated Oct. 24, and is as follows:—

"At about sundown last evening, a man was carried over the Falls. Who he was is not known. From his management of the sail boat in which he came down the river, I think he was not well acquainted with the current of the rapids. His dress and appearance indicated respectability, and after he got into the rapids his self-possession was extraordinary. His boat was a very good one—decked over on the bow, and I should think would carry three or four tons.

I was on the head of Goat Island when I first discovered the boat—then near half a mile below the foot of Navy Island, and nearly two miles above the Falls. There seemed to be two in the boat. It was directed towards the American shore—the wind blowing from this shore, and still the sail was standing. Being well acquainted with the river, I regarded the position of the boat as extraordinary and hazar-

dous, and watched it with intense anxiety.—Soon I discovered the motion of an car, and from the changing direction of the boat, concluded it had but one. While constantly approaching nearer and nearer the rapids, I could discover it was gaining the American shore, and by the time it had got near the first fall in the rapids, about half a mile above Goat Island it was directly above the island. There it was turned up the river, and for some time the wind kept it nearly stationary. The only hope seemed to be to come directly to Goat Island, and whether I should run half a mile to give alarm or remain to assist, in the event the boat attempted to make the island, was a question of painful doubt. But soon the boat pas again turned towards the American shore. Then it was certain it must go down the American rapids.

I ran for the bridge saw and informed a gentleman and lady just leaving the island, but they seemed unable to reply or move. I rallied a man at the toll gate—we ran to the main bridge in time to see the boat just before it got to the first large fall in the rapids. Then I saw but one man—the standing at the stern with his oar, changing the course of the boat aown the current, and as it plunged over he sat down. I was astonished to see the boat rise with the mast and sail standing, and the man, again erect, directing the boat toward shore.—As he came to the next and each succeeding fall, he sat down, and then would rise and apply his oar in the intermediate current. Still there was hope that he would come near enough to the pier to jump, but in a moment it was gone. Another that he might jump upon the rock near the bridge, but the current dashed him from it under the bridge, breaking the mast. Again he rose on the opposite side. Taking his oar, and pointing his boat toward the main shore, he cried, "Had I better jump from the boat?" We could not answer, for either seemed certain destruction. Within a few rods of the Falls, the boat struck a rock—turned over and lodged. He appeared to crawl from under it, and swam with the oar in his hand till he went over the precipice.

Without the power to render assistance—for half an hour watching a strong man struggling with every nerve for life, yet doomed with almost the certainty of destiny to an immediate and awful death, still hoping with every effort for his deliverance—caused an intensity of excitement I pray God never again to experience.

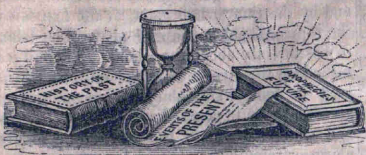
The Besetting Sin.

In every individual there is a predominant influence of some propensity or passion. Some are naturally of a softer, and some of a sterner cast of character. The former are more inclined to the voluptuous, the latter to the resentful feeling of our fallen nature. With some, pride; with some, ambition; with others, covetousness, is the besetting sin. Some are disposed to set too high a value on the opinion and regard of this world, and others are prone to love the objects of earthly affection with the absorbing devotedness of idolatrous attachment. With many, an irritable, temper, kindling into passion, or sinking into sullenness, at the slightest provocation, is at once the plague of their own peace and the bane of the domestic circle in which they live; and many more poison the very atmosphere they breathe by the pestilential vapors of a bitter and censorious spirit, delighting to drag forward the faults and feelings of others, and to comment, with uncharitable severity, on every character that is brought before them; and always where the action is doubtful, imputing the worst motive, and throwing suspicion even on the purest and noblest displays of human excellence.

The Dead.

How little do we think of the dead. Their bones lie entombed in all our towns, villages, and neighborhoods. The lands they cultivated, the houses they built, the works of their hands are always before our eyes. We travel the same road, walk the same path, sit at the same fire-side, sleep in the same rooms, ride in the same carriage, and dine at the same table, and seldom remember that those who once occupied these places are now gone—alas! forever!—Strange that the living so soon forget the dead, when the world is full of the mementoes of their lives. Strange that the fleeting cares of life should so soon rush in and fill the breast to the exclusion of those so near. To-day man stands and weeps over the grave of his departed friend. To-morrow he passes that grave with cold in-

difference. To-day his heart is wrung with all the bitterness of anguish for the loss of one he so much loved; to-morrow, the image of that friend is effaced from his heart and almost forgotten. What a commentary upon man!



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, OCTOBER 28, 1848.

Extracts on Prayer.

FROM REV. E. BICKERSTETH.

(Continued from our last.)

IV. He next refers to the assistance of the HOLY SPIRIT in prayer:—

"The necessity of the assistance of the Holy Spirit, is a principle of main and vital importance in the Christian system: and therefore the Scriptures are very express upon it.

The Holy Ghost is plainly *promised to the Church*. Thus it is foretold, 'I will pour my Spirit upon thy seed, and my blessing upon thine offspring,' Isa. 44: 3. 'I will put my Spirit within you,' Ezek. 36: 27. And our Lord evidently extends the promise of the Spirit to all that seek it, when he says, 'If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to those that ask him!' Luke 11: 13.

The Holy Spirit is promised for the purpose of assisting us in our prayers. That promise is directly in point—I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications.' Zech. 12: 10. Again, the Apostle thus describes the experience of Christians—'The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us, with groanings which cannot be uttered.' Rom. 8: 26. Dr. Owen observes that 'it cannot be denied that the assistance which the Holy Spirit gives us, in our prayers and supplications, is more frequently and expressly asserted in the Scriptures, than any other operation of his whatever.'

The Scriptures also, when exciting us to the duty of prayer, direct us to pray through the aid of the Holy Ghost. Thus Jude says, (ver. 20, 21.) 'Praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.' St. Paul says, 'Praying always with all prayer and supplication in the Holy Spirit, and watching thereunto with all perseverance.' Eph. 6: 18.

This aid of the Spirit in prayer is a *blessing which belongs to all the children of God*.—'Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father!' Gal. 4: 6. Ye have received the Spirit of adoption, whereby we cry Abba, Father! Rom. 8: 15.

Indeed the gift of the Spirit is the great promise of the New Testament. It is the grand privilege of the Christian church, that, since the resurrection of Christ, a larger measure of that Spirit has been given to the people of God. Jesus Christ was to baptize his people with the Holy Ghost. Matt. 3: 11. He told his disciples just before his death, 'It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.' John 16: 7.

The Holy Spirit *helps our infirmities*.—The original expression for *helpeth* (*συναντιλαμβάνεται*) implies that the Spirit takes upon himself a large part of the burden by which our infirmity is weighed down, and not only succors us in a slight degree, but effectually relieves us by bearing himself, as it were, the burden with us. 'The image is taken from one who sets his shoulders and lifts with us at the same load. What if it be not said in Scripture that we shall be wholly delivered in this world from our moral sicknesses? It is sufficient cause for thankfulness that we are effectually assisted under them.' Even a renewed soul cannot of itself raise its affections and desires after heavenly things. We find the remains of our corrupt nature an oppressive load; but if we ask and diligently seek for the aid of the Spirit, that burden under which we are ready to sink will be removed, and our hearts raised in prayer to God.

The Holy Spirit enlightens the understanding, to show us what we need; and sanctifies the heart, so that we desire what is really good for us. He removes our natural ignorance and blindness. We know not our sinfulness and unbelief; but the Holy Spirit reproves or convinces the world of sin, because they believe not in Christ. John 16: 9. He thus shows us our great and alarming danger, and inclines us earnestly to seek deliverance.

Our Lord says to the apostles, 'The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall bring all things to your remembrance, whatsoever I have said unto you.' John 14: 26. We may, therefore, reasonably conclude that the Holy Spirit acts upon our minds after this manner, bringing the declarations, the threatenings, and the promises of the word of Christ to our recol-

lection; and thereby producing in us a desire to obey his word, escape his displeasure, and obtain his favor.

We are not in danger of quenching, or grieving the Spirit, by the humble and diligent use of the means of grace; but there is much danger in losing this heavenly guest by the indulgence of any sin, and especially of any sensual iniquity. Ps. 51: 11. 'Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?' Oh defile not that temple; provoke not that Spirit: *live in the Spirit*, and then you will *pray in the Spirit*.

V. The intercession of Jesus Christ. Says Mr. Bickersteth:—

'You have now seen how the Holy Spirit assists us in prayer; his aid, and the acceptance of our prayers, are obtained through the intercession of Jesus Christ. While the Bible tells us that Jesus Christ is God over all, blessed forever: it discovers to us also his mediatorial kingdom. It tells us that 'there is one Mediator between God and men, the man Christ Jesus.' 1 Tim. 2: 5. 'Him hath God exalted, as a Prince and a Saviour,' to give many blessed gifts to his people.

The first fruits of his ascending up on high, was the gift of the Holy Ghost. St. Peter shows us that the prophet Joel had foretold that full effusion of the Holy Spirit which took place on the ascension of Jesus Christ, in these words: 'And it shall come to pass in the last day, saith God, I will pour out my Spirit upon all flesh.' After describing other effects, he says, 'And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.' Our Lord also tells his disciples that he will pray for this gift: he says, 'I will pray the Father, and he shall give you another Comforter, that he may abide with you forever,' John 14: 16. The gift of the Spirit and the intercession of Christ, are thus connected together in the sacred writings.

The intercession of Christ is his earnest address to God, in behalf of those for whom he prays. In order the better to understand this, consider the office which *he bears as our high priest*.—The high priest of Israel had to burn incense in the holy place on the altar of incense, morning and evening perpetually throughout the year. Ex. 30: 7, 8. And he was once a year to appear in the holy of holies, alone, to sprinkle blood upon and before the mercy seat; to make an atonement for himself, for his household, and for all the congregation of Israel. Lev. 16: 14—17. The apostle shows us that this was typical of Jesus Christ, who is not entered into the holy place made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Heb. 9: 24. And he points out the superior advantage of this priesthood on account of the holy character and the enduring continuance of our High Priest; 'wherefore,' he says, 'he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.' Heb. 7: 25. While his people are praying without, (Luke 1: 10) our High Priest is interceding within, and offering up our prayers.

Consider the *situation of the intercessor*.—He is at the right hand of God, Rom. 8: 34. We may learn hence his power, his dignity, his holiness, his interest with God, and his being ever present in heaven for us. All power is given him in heaven and earth. Matt. 28: 18.

'We have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.' Heb. 4: 15. He is one who can have compassion on the ignorant, and on them that are out of the way.—Seeing then, that we have such a great, such a compassionate high priest, that has passed into the heavens, Jesus, the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. 4: 16.

Jesus Christ intercedes for his people by *praying for them*. Does he see them exposed to the just vengeance of the holy almighty God? Is the sentence gone forth, 'Cut it down, why cumbereth it the ground?' he prays, 'Let it alone this year also, and I will dig about it, and dung it, and if it bear, well; but if not, after that, thou shalt cut it down.' Luke 13: 8, 9. Are any of his disciples exposed to peculiar temptations and dangers, so that it may be said of them, as it was of Peter, 'Satan hath desired to have you, that he may sift you as wheat?' he adds, 'But I have prayed that thy faith fail not.' Luke 22: 32. Indeed, we could never pray ourselves, nor could we ever approach unto God so as to be accepted of him, but through the intercession of Christ. 'No man,' saith our Lord, 'cometh unto the Father but by me.' John 14: 6.

VI. On Private Prayer.

It must not be concealed, that there are peculiar difficulties in constant and fervent secret prayer. We have many adversaries opposing us. We are by nature both reluctant to the duty, and utterly helpless and insufficient in ourselves. We can do nothing by our own strength; though we may do all things by Christ strengthening us. And besides the opposition of a corrupt nature within, the temptations of the world without, continually draw and allure us from the practice of this duty. Our great enemy, Satan, also uses every temptation to keep us from secret prayer. Hence, though it is a most evident and needful, as well as profitable duty, yet it is one which it is not easy with constancy and effect to fulfil.

Outward acts are easy: we do not find it difficult to read the Bible, go to church, or hear sermons; but in these to have communion with God; or to persevere in constant, fervent, and believing private prayer, requires divine strength.

The retirement of *private prayer*, especially distinguishes it; and our Lord has, in a few words, fully stated to us its true character in this respect.—'Thou when thou prayest, enter into thy closet, and when

thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.' The principle which is here inculcated is, the avoiding all show in your religion, anything that might foster vain glory, or appear to proceed from it. In actions done in public, opinions and thoughts of others are apt to have an undue weight and influence upon our minds. Our Lord is not here speaking against public or social worship, which he elsewhere commands, (Matt. 18: 20,) but is exposing the vain show and hypocrisy of mere professors, having a form of godliness without the power.

The retirement of private devotion is strongly inculcated in the expression, 'Enter into thy closet.' Retire from company. Go by thyself. Be alone. The word *καπνός* (closet) means any retired solitary place, at home or abroad, where we may escape from the observation of others, and be undisturbed by them; not that the closet itself possesses any sanctity, or will work in the way of a charm.

Isaac's closet was a field. 'He went out to meditate in the field at the eventide,' Gen. 24: 63. David's closet was his bed-chamber. 'Commune with your own heart upon your bed, and be still.' Ps. 4: 4. Our Lord's closet was a mountain. 'When he had sent the multitude away, he went into a mountain apart to pray, and when the evening was come he was there alone.' Matt. 14: 23. Peter's closet was the house-top. 'Peter went up upon the house-top to pray, about the sixth hour.' Acts 10: 9. Hezekiah's closet was turning 'his face towards the wall, and praying unto the Lord.' Isa. 38: 2.

But there is a reticence of heart and a self-recollection which is of greater importance than any particular place of prayer. This is the fruit of the Holy Spirit; as has already been shown; let us then continually look for and solely depend on his aid, which alone can enable us to give our whole hearts to this great work.

It is evident that the Being whom all men are to worship, must be everywhere present, have all power and know all things. In worshipping God, we need not be anxious to comprehend the particulars of his nature, except as he has revealed himself, Job 11: 7. Beware of any fanciful representation or figure of him. 'All such things only tend to degrade him in our minds, and to fill us with unsuitable ideas of his Majesty. They are also directly prohibited in the word of God. Deut. 4: 12—25; Isa. 40: 18—25. Jesus Christ is our only mediator and ground of access to God the Father; and his Holy Spirit, the purchase of the blood of Christ, and sent by him to help our infirmities,—our great Assistant. The view we should endeavor to have of God, is that which our Lord gives—*God is a Spirit*; and that which was revealed to Moses,—'The Lord, the Lord God, merciful and gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and that will by no means clear the guilty.' Exod. 34: 6, 7. Keep fast hold, then, of this view of the character of God; it is exactly suited to the wants of sinners.

The consideration that the eye God is upon us, that our heavenly Father is in secret, and there beholds us, should be continually on our minds as a motive for continual watchfulness, and a source of the greatest comfort. *Thou God seest me!* should be written on the walls of our closet; or, rather, deeply engraven on our hearts. Before an earthly superior we are careful and circumspect in all our expressions and actions; how careful then should we be when we approach unto one, who, though he is our Father, is yet the King of kings, and the Lord of lords? 'If an angel in all his heavenly brightness were to be with us, surely our hearts would feel awed by his glorious presence. How much more then should it affect us, and fill us with a holy fear, to think, 'I am with God; he is present in the room with me! that God is now about me, whose glory stains and sullies the beauty, and extinguishes the light of angels!'

Rush not hastily, then, into the presence of God. Pause for a few moments. Meditate on his character. Consider his goodness, he is our Father: consider his greatness, he is in heaven.

Recollect the glorious majesty of that Being whom you address. He is in heaven, and we are upon earth. It is with reflections of this kind that David begins many of his Psalms. Thus he says in the 104th Psalm: 'O Lord, my God, thou art very great, thou art clothed with majesty and honor; who coverest thyself with light as with a garment, who stretchest out the heavens like a curtain, who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the wind.' These recollections of his majesty are calculated, through the grace of the Holy Spirit, to bring your mind to a state of reverence and holy admiration; of solemnity and devotional feeling. But lest this view of his awful grandeur should discourage you—

Recollect His wonderful grace and mercy. Ever look at him in Christ Jesus, as a tender and loving Father; as full of compassion and goodness. How he endears himself to you by characters of the utmost tenderness, compassion, and love! 'Thy Maker is thine husband; the Lord of hosts is his name.' Isa. 54: 5. 'Return, saith the Lord, for I am married unto you.' Jer. 3: 12—14.—(To be continued.)

The Kind of Preaching.

DR. LYMAN BEECHER, at one of the anniversary meetings, made the following just remarks on the kind of preaching needed at the West.

'The kind of churches needed at the West are such as give credible evidence of piety. Such were the churches established by the apostles, and at the reformation. Such were the churches of New England for two generations. After that religion declined,

the churches dwindled, and in alarm the tenor of membership was changed, making only outward morality necessary for membership, and the sacrament the means of conversion, and so the life of the church dwindled, till EDWARDS was raised up, to carry back the change, and replace our institutions on the Puritan basis. You can't cheat the devil, nor make churches without holiness do the work appropriate to churches. The best of members will bring the world into the church; and turn the church out. That is the invariable result of formalism.

Doctrinal preaching is indispensable at the West. It is necessary to intellectualize and invigorate the mind of the ministry. It often happens that ministers become worn out before they have lived out half their days, and the reason is, because they don't study. And the reason why they don't study, is, that they have not furnished their minds with the mathematics of divinity. They have exercised themselves upon the mere superficialities of every subject; and having exhausted the material collected there, they have lost all taste and stimulus for study. But where the mind is stored with the materials of thorough doctrinal knowledge, the materials are exhausted.

When one has gone over the system once, he has only to melt over and recast his matter, and it comes out always bright and new. When I had been in Litchfield ten years, I commenced preaching over my old sermons, because my mind had come to a stand, like a ship in a calm, rolling upon the waves, without progress. At that time, while riding to the consecration with one of the deacons, he asked me if I thought it right for a minister to preach old sermons when he was paid for it? I asked him what a minister should do, when he had gone over all the subjects in the course of a ten years' ministry, and had accumulated sermons which had been the instruments of revivals? Shall he throw these away, and produce others not as good, in order to have those that are new? May not those that have done great good once, after they shall have passed from the remembrance of the congregation, do good again? He replied, 'I declare, I never thought of that; I shall never oppose the preaching of old sermons again.' And I, said Dr. BEECHER, never preached old sermons after that. I convinced him, and he convinced me. Since that, I have always, when using my old materials, cast them over and made them new. And as long as my health continues I shall continue to do it. We want doctrinal preachers at the West, because we wish our preachers to hold out. They are few, and we wish those which we have to last a great while.

We need doctrinal preaching also, to produce thorough convictions of sin, and to make an effectual stand against false revivals and a periodical religion. There can be no greater calamity to a church than a revival for a fortnight once a year. When the strong and pungent preaching of BAXTER and EDWARDS, is exchanged for moonshine or nocturnal rainbows, or for learned disquisitions, which neither men nor angels can understand—when the preacher, instead of displaying truth, displays the rings upon his lily fingers, then farewell to all true revivals. The fire on our altars will go out, the angels will go back to heaven, and God's Spirit withdraw from our churches.'

The Conference Committee.

There has been something said of late respecting the Conference Committee, and an appeal to them to them to take cognizance of cases of discipline. No one belonging to the Conference would have made a blunder like this respecting the existence of a committee with such powers.

There were several committees appointed by the Conference:

1. The first was to nominate officers for the organization of the Conference. When these were chosen, the duties of this committee were performed, and their office ceased.

2. Another committee was appointed to bring business before the meeting of the Conference. When the Conference was dissolved, their duties and office ceased.

3. A committee was appointed at New York "to report a simple scriptural and efficient plan" ["for the further prosecution of our work"] "for the action of the Conference to be held in Boston." When they had performed this duty, their office ceased.

4. A committee was appointed to nominate a committee to receive subscriptions for tract and mission purposes. With this nomination their duties and office ceased.

5. A committee was appointed to receive subscriptions for, and take charge of, the Tract and Mission funds till the brethren shall see fit again to meet in conference. This is the only committee of the Conference which is now in existence as such; and their

duties are limited to those specified. The brethren in the Conference never contemplated, and no committee was ever appointed for the purpose of taking cognizance of cases needing discipline. All such business is left to the good sense of individual members and churches.

There is therefore no way, where a brother feels aggrieved, but to visit the brother who has aggrieved him, and endeavor to reconcile differences. Failing in this, he should take other brethren with him. If they are still unsuccessful, he should bring the one injuring him to a trial before his brethren. This he may do by agreeing with him respecting those who shall act as committee in the case; and if the accused brother refuses to name a portion of those, the injured brother may himself call a committee, and summon the brother to be present, and proceed in the case according to circumstances.

The *Practical Christian* of last week gives a passing notice of our remarks on Bro. WHITE's article on "fighting," in which he calls us to an account in the following manner:—

1. "Has J. V. Himes renounced the convictions and interest he formerly professed to cherish on the great question?"

No. We have renounced nothing of the interest or convictions that we formerly cherished on the subject of Christian Non-Resistance.

2. "Has his Advent doctrine harmonized his mind with the old notions of war and human government, or rendered him indifferent to the Non-Resistance reform? If so, we wish he would briefly give us his reasons; for we are not a little sorry to find that he is publishing a paper to which such an article as the one alluded to, from such a man, cannot be cordially welcomed."

No. The Advent doctrine has fully established our former convictions. The disciple of Christ has no part in Caesar's household.

We have a definite work to perform. There are many questions which come up, which are true in themselves, which we have no occasion to discuss, and with our other duties, we have no time to devote to them.

The "unsound logic" was that advanced to show that aggressive wars are defensive.

To CORRESPONDENTS.—G. BAUMAN.—You write in a very kind spirit, and we doubt not that what you write is a reality to you. We, however, cannot commend to our readers anything as the word of God but the Bible. You had better send your views to those papers which are open to publish anything that is sent them.

L. D. M.—Your suggestions are received in the same kind spirit in which they were made, but the case has been attended to in the way you suggest long since, and repeated without effect. The determination on the part of those who claim to be brethren, is either to carry out all their sectarian plans, or to break down the whole interest. They have no sympathy with the Advent cause as it commenced, and continued by Bro. MILLER and his co-workers.—To attempt to work with men who are thwarting every effort you can put forth to extend the cause, is worse than vain, even when it is done "in love." The most trying thing we have had to endure in the history of the Advent cause, has been the sectarian movements of professed fellow-laborers, in which they have pertinaciously persisted in spite of all remonstrances. We have held on to all such, and made the best of every movement, and measure, till we saw that by so continuing the whole cause must go by the board; and then, and not till then, did we take our present position. Every day's development since that time has shown that we have nothing to hope from belligerent men or prints among us, more than from those without. Both are doing what they can to embarrass the cause. To seek alliance with such would be suicidal. Those who understand, and still adhere to the Advent cause, have given us their hearty support in this cause. When we cannot have their support in pursuing an open, manly, and Christian course in the support of the Advent cause as it was commenced, our work is done. We might just as well be connected with any other sect, as with the new ones got up in opposition to all sects.

SETTLEMENT OF ACCOUNTS.—We wish to make a full settlement of all our accounts for publications, and for the *Herald*, by the first of January next.

We wish all our subscribers to pay special attention to this notice. All subscribers to the *Advent Herald* can, if they will, settle their accounts; or, if not able to do so, they can report their case as it is, with the assurance of favor.

We make the same request of our agents. We

want also to settle all outstanding accounts with the friends and patrons of this office.

We wish to say, that if the above request is punctually attended to, we shall be able to go on with our business without embarrassment. But we will not conceal the fact, that the stability and support of the cause is wholly dependent on a response to the call. Our friends and patrons will accept our grateful acknowledgments for their generous support in time past. We hope faithfully and undeviatingly to serve the Advent cause in time to come, as we have from the commencement, and in so doing, to have the confidence, prayers, and support of the Adventists at large.

Those who attend to the above will save our sending the bills, which we propose to send to all from whom we do not hear in the course of a few weeks.

FRUITS.—There is no text of Scripture of more practical utility than that which directs us to the fruits of men for a knowledge of their characters. Says the SAVIOUR, "By their fruits shall ye know them." Words, professions, promises, &c., are not the "fruits" required,—they consist of *deeds*. Professions of friendship and kindness, and a good spirit by those who at the same time are seeking to stab your vitals, only add hypocrisy to malignity. Since "Joab took Amasa by the beard with the right hand to kiss him," and smote him with a sword, so that he died, (2 Sam. 20: 9,) and JUDAS betrayed the SAVIOUR with a "Hail, Master, and kissed him," (Matt. 26: 49,) professions and kisses have ceased to pass as current coin. A man's works, his acts, denotes his designs and purposes, far better than he can express them by words.

CALLS! CALLS!—We have calls from all quarters to visit the brethren in different parts of the country. We wait the opening of Providence to attend to any practicable duties abroad. Our health is better, but we have not the strength to endure hardness that we once had. We are doing what we can, to save, and build up the cause in this city and vicinity, and shall labor more extensively when the door shall open.

CONTENTION.—The editor of the *Genius of Christianity*, speaking of a separation in a certain case, says, "The original cause of this was a difference of opinion on certain matters. Out of a difference of opinion grew contention—out of contention grew strife—out of strife grew animosity—out of animosity grew accusation—out of accusation grew separation. Therefore out of a difference of opinion as a primary cause, grew the fact of a separation as an ultimate result."

SUBSCRIBERS IN CANADA, NOVA SCOTIA, &c.—Our foreign postage bill is above \$4 per week. A large number of those subscribers are in arrears.—Those wishing the paper continued will remember that the postage there is so heavy an item, that we shall be obliged to discontinue to those who do not pay the little sums due for the paper.

NEW WORKS.—THE Philosophy of the Infinite; or, Outlines of a Philosophical Argument on the Infinite, and the final cause of the Creation; and on the intercourse between the Soul and the Body. Written in Latin, before his illumination, by Emanuel Swedenborg. Boston: Otis Clapp, 23 School street.

We have read portions of the above work. It is altogether too vast a subject for us to fathom. To us the philosophy of the Infinite is one of those "secret things which belong unto God," and to attempt to unravel this seems little less than blasphemy. In his philosophizing respecting the connection between the soul and the body, we are confirmed in our opinion, previously expressed, that the supposed illumination of SWEDENBORG was a mental aberration, resulting from intense mental application. We think this is evident from the fact, that his supposed revelations are but a continuance of the trains of thought he indulged in, and his pre-conceived views before that era in his history.

QUARTERLY Homeopathic Journal. OTIS CLAPP, 23 School street, has issued a circular proposing the publication of a journal with the above title, as soon as a sufficient number of subscribers are procured to warrant the undertaking.

PUBLIC SPEAKERS.—It is said that a clergyman once requested GARRICK to point out anything needing correcting in his mode of speaking. Said GARRICK to him, "When you went into the pulpit on Sunday, what business did you expect to attend to immediately on leaving?" "Not any," said the clergyman. "I thought," said GARRICK, "from your hurried manner of entering, and your haste to get through, that you had something very important to attend to on leaving. What were those books you had with you in the desk?" "Only the Bible and

prayer-book," said the minister. "Only your Bible and prayer-book," said GARRICK; "you handled them so roughly, I thought it might be your ledger." The clergyman saw the impropriety of thus doing, and improved in those and other particulars, much to the gratification of his hearers.

In the same way, others can greatly improve by listening to the suggestions of friends. And friends can greatly benefit friends, by whispering suggestions for their advantage.

"SPARE moments are the gold dust of time; and YOUNG was writing a true as well as a striking line, when he taught that

"Sands make the mountain, and moments make the year." Of all the portions of our life, the spare minutes are the most fruitful in good or evil. They are the gaps, through which temptations find the easiest access to the garden of the soul."

"PRAYER was not invented—it was born with the first sigh, the first joy, the first sorrow of the human heart: or, rather, man was born to pray; to glorify God, or to implore him, was his only mission here below; all else perishes before him, or with him. It is a homage to him to whom alone homage is due."

—Lamartine.

"MAN is happy only when he is employed. Laziness begets vice—vice begets crime, and crime involves death—death inflicts infamy on his memory, and bows down the heads of his parents, sisters, brothers, and offspring. Who will not avoid laziness?"

"We should not mourn for those who die in early life. Then die the first dawns of love with the spring-flowers of the little heart. I would visit the grave of such a one in the spring, merely that I might be glad."

"ADVERSITY overcome, is the highest glory: and willingly undergone, the greatest virtue. Sufferings are but the tale of gallant spirits."

The French Revolution—Prophecy.

The following article from the *Congregational Journal*, we copy from the *Christian Secretary*—not being favored with an exchange with the former.

MR. EDITOR.—The events which have recently occurred in France and other parts of Europe are important and surprising; that sovereigns, supported by powerful standing armies, should be driven from their thrones, or yield so readily to the demands of the people, and with so little bloodshed, is wonderful. But what will be the result of these great movements is a very serious inquiry, and one which it will be difficult to answer.

When we take into view the moral state of France, and consider the infidelity, irreligion, and vice, which abound there, can we reasonably suppose that they will maintain a republican government, and enjoy in peace the sweets of liberty? This we ardently hope, but with doubts and fears. These events are, indeed, under the direction of a wise Providence, and will ultimately subvert the designs of infinite benevolence, and will undoubtedly tend to prepare the way for the introduction of the glorious Millennial day. That there will be such a happy day, is the general belief of Christians, and that it is not very remote is probably the opinion of most of them. But it is thought that great and extensive calamities will precede the Millennium! This appears plain to me from the prophecies. I might quote many prophecies from the Old Testament, but will quote only one from Zeph. 3: 8, 9.—"Therefore wait ye upon me saith the Lord, until the day that I rise up to the fury; for it is my determination to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Here is plainly the prediction of the Millennium, when all shall worship and serve the Lord. And immediately preceding, the whole earth shall be devoured with the fire of his jealousy.

It is said that the seven vials (Rev. 15: 1-7,) contain the seven last plagues; "for in them is filled up the wrath of God." If these vials were poured out centuries ago, according to the opinion of some, how were they the last plagues? They were the last before the Millennium. I could state to what events I believe the several vials refer, but will only mention the two last. The sixth was poured out upon the great river Euphrates, and the water thereof was dried up, &c. As Babylon was built on the river Euphrates, and as the Romish Church is called Babylon, many have supposed this referred to that. But in most of the vials and trumpets the objects, though not the events, are the same. Thus the first of both affected the earth, the second the sea, the third the rivers and fountains of waters, the fourth the sun; and when the sixth angel sounded the four angels which were bound in the great river Euphrates were loosed. This referred to the four Turkish sultans, and their conquests. We may therefore infer that the drying up of the waters of the Euphrates under the sixth vial, refers to the drying up of the resources of the Turkish empire, and the weakening of her power, which has been taking place for a considerable time. Then John says he saw three unclean spirits like frogs come out of the mouth of the

dragon, or the devil, and out of the mouth of the beast, or the secular power of the papacy, and out of the mouth of the false prophet, for the ecclesiastical power. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. These evil spirits would have a most powerful and extensive influence on the world. The spirit from the dragon would promote all kinds of error, infidelity, delusion, irreligion, and wickedness. And the other spirits would produce combined and powerful influences to promote popery. And has not this for some time past been strikingly verified? Numerous facts might easily be adduced fully to establish this point. Only a few, however, will be named. In 1814 the order of the Jesuits, which was the great support of popery, and which had been suppressed, was restored by the Pope, and thus has been going everywhere to propagate popery in Christian, Mahomedan, and heathen countries. It has been said that there are more papal missionaries in China than Protestant, of every denomination and country. And how has popery increased in the United States and in England? And what has the French government done in the Sandwich and Society Islands, and in Africa? The Society for propagating the faith, formed at Lyons, and the Leopold Society in Austria, formed by the influence of the Emperor, are sending large sums of money into various parts of the world to support missions and promote popery. They send more into our country than the American Home Missionary Society expends to furnish the destitute in our land with evangelical religious instruction. And how do error, irreligion, and wickedness abound!

How appropriate, then, is the warning of Christ given under the sixth vial: "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." Is there not now a great want of watchfulness among professors? And will they not be surprised when he shall come in judgment, and pour out the seventh vial?

Some have supposed that there would be a literal battle of the great day of God Almighty. But the revelation is written in symbolical language. It would not therefore be proper to explain it literally. This battle is, I conceive, between God and man.—These spirits of devils lead men to fight against the Almighty by their irreligion, wickedness, and crimes, and by disregarding religion, rejecting his authority, and trampling his laws under their feet. And he will come and fight against them by pouring out the seventh vial, which is a tremendous vial. When it was poured out, "there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." This represents great commotions and revolutions. And may not the events now occurring be a fulfilment of this prophecy? If they are, greater doubtless are yet to come.

Among other judgments under this vial, "There fell upon men a great hail out of heaven, every stone about the weight of a talent;" or about one hundred pounds. Some suppose this is a literal hail. But such a hail would demolish men's houses, and kill everybody. But it is added, "And men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." It represents very heavy judgments. But what they will be, time must determine. Are not, however, people in our land as well as in other lands, filling up the measure of their iniquities, and ripening for judgment! And unless a general and thorough reformation takes place, have we not reason to expect that God will visit us in righteous indignation for our abounding wickedness and abuse of our rich privileges and blessings? Therefore let us "break off our sins by righteousness, if it may be a lengthening of our tranquillity." And let Christians awake up to duty, and be faithful, and make strenuous efforts to promote a reformation and revival of religion.

INQUIRER.

We are pleased to see a spirit of enquiry abroad in the land respecting the relation which passing events sustain to the prophecies. We are not to be surprised that great and good men see differently on the same subject; nor be grieved that the views we hold are not at once arrived at by all enquirers. The fact that reflecting honest minds are moved to think and write on the fulfilment of prophecy by passing events, should encourage us to hope, even against hope, for the development of truth, and the spread of more correct views than are now held by those who dissent from the personal and pre-millennial advent.—We do not gather from the above the precise views held by the writer on the nature of the Millennium. But he and we expect it to succeed the commotion of the elements which are surging to and fro, and upheaving the foundations of society. We, however, look for it to be ushered in by the revelation of the Son of God in flaming fire, taking vengeance on all who know not God and obey not the gospel, after which, with PETER, we look for the fulfilment of the promise to ISAIAH, of the new heavens and the new earth, wherein dwelleth dwelleth righteousness,—wherein all shall know the LORD, from the least to the greatest,—wherein the earth shall be full of the glory of the LORD as the waters cover the sea,—wherein the will of God will be done on earth, as it is in heaven,—wherein death shall be no more, all tears shall be wiped from every eye, and the nations of the saved walk in the light of the city, and dwell in the presence of the Lamb forever.

Correspondence.

Christian Experience.

NO. VI.

Another method adopted by the enemy of souls to turn them away from Christ, is by injecting into their minds many vain and foolish suggestions. He will take advantage of various circumstances, and throw some temptation corresponding therewith into the mind. To illustrate. Something may transpire calculated in itself to arouse irritable feelings, and Satan will so bring the circumstance to bear upon the mind, that he will, unless the individual is on the alert, excite anger in their breasts. Again: something very trifling in itself may lead us to suppose that another does not regard us very favorably; and though we may have no just cause for our suspicion, yet Satan, taking advantage of our weak points, inspires a feeling of jealousy, which often leads to a separation between true friends. He will often take advantage of dress, and endeavor to excite pride.—Thousands are by this snare brought into bondage. Care should be taken that we do not give the devil advantage over us in this way. He will also take advantage of a nice dish, and tempt the appetite to transgress. I think there is no faculty of the mind through which Satan will not tempt us to transgress. His temptations are ever connected with the performance of religious duties. If the minister of Jesus Christ is blest with much freedom of expression, he will slyly whisper in his ear, "What a fine sermon you have preached;" and if, on the contrary, the preacher has been rather barren of thought, he will change his position, and tell him what wretched work he made of his subject, and that the people were all disgusted with him. If he gains his object, the poor man will feel so mortified, that he can scarcely hold up his head, and he will almost conclude, for a moment, that he will never preach again. It is just so with respect to prayer. Satan will either endeavor to mortify the individual, or to excite in his heart a feeling of self-complacency, just as the case may be. It matters not with him by which of these methods he gains an advantage over them: his motive is to turn their minds away from the true centre to themselves. But the individual who has "crucified the flesh, with its affections and lusts," is not often brought into bondage by these snares.

Let it however be kept in mind, that however often and powerfully Satan may thrust his fiery darts, they cannot harm the soul, so long as the will opposes, and the shield of faith repels them. The temptation has to enter the mind, and mingle with the thoughts, in order to be perceived, but unless there is a yielding of the will to the temptation, it does not bring a stain upon the conscience. Blasphemous thoughts may be suggested, (and we know that they often are,) but unless they are indulged in, they do not become sin. Wandering thoughts may sometimes intrude upon our devotional exercises; but if the individual looks to God for grace, and resists their influence, he maintains his integrity.

Again: The soul is often left barren and desolate, as it were, deprived of all sensible enjoyment. The blessed Bible becomes, as it were, a sealed book, and the individual turns its sacred pages over and over, to find something on which to feast; but it all seems old, like a tale which he has perused so much, that it has ceased to interest. He contrasts his present feelings with those formerly enjoyed, when light emanated from every page, and he fastened upon it, and all seemed new. He enquires why it is thus, and Satan, ever on the alert, whispers, "You have fallen from grace." But this is not always the case. True it is, that when one has indeed backslidden, the Bible ceases to interest or edify; but it is also true, that the Christian is brought into this state either from bodily infirmity, which greatly affects the mind, or he is permitted thus to suffer seeming desertion for the trial of his faith. It is not hard to determine which of these causes is the true one. The individual can test himself by the unerring word, and decide whether he be indeed fallen from grace or not. If not conscious of condemnation, let him have confidence toward God, and exclaim with holy David, "Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the light of my countenance, and my God." Although greatly dejected, David suffered not his faith to waver, but trustingly claims God as his God, and encourages his heart with the expectation of yet praising Him, who, in the midst of his desolations, was still "the light of his countenance." When clouds pass between us and the sun, hiding for a season the brightness of its rays, we do not for a moment suppose, that that great orb of light has changed at all its position towards us.—So it should be with us when the radiance of the Sun of Righteousness is obscured, for a little time, by the vapory clouds of trial, or temptation, which fit over the mental horizon. We should remember that its position remains unchanged—it is still there, and its relation towards us is still the same.

How encouraging is the reflection, that Christ has been tempted in all points like unto us; thus he knows well how to sympathize with us in our heaviness, and is able to succor, and provide a way for our escape. No temptation assails us but such as is common to all men; therefore let us count it all joy when we fall into divers temptations, knowing that the trial of our faith worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which He hath given unto us.—"Blessed is the man who endureth temptation; for when he is tried he shall receive a crown of life,"

M. D. WELLCOME.

Letter from Bro. S. Chapman.

DEAR BRO. HIMES:—Being now with our colored brethren, (of whom I have often spoken to the friends in various places where I have labored,) and having arrived to the extent of my journey eastward, I sit down to give you a brief sketch of what has passed before us since the date of my last, Smyrna, N. Y., Sept. 3d.

From Smyrna, we came directly to Cooperstown, and then to Lodi, Esperance, and Albany. In the former place, the brethren seem to be steadfast in the faith. The recent death of Sister McEwen (noticed in your columns a few weeks since) has not only been sanctified to our dear Bro. McEwen, but to the friends generally of kindred faith, with whom she was associated in C. In Lodi, the cause is in a low state; and yet I think it may be said, (speaking unto the Lord,) "Thou hast a few names even in Lodi which have not defiled their garments." These, I believe, "will walk with him in white," being found worthy. We tarried in the place but for a night. Our interview in the family of Bro. Suptin will be remembered by us mutually, I trust, till the Lord comes. In Esperance (Scholarly Bridge), we spent but a single night. On short notice, the friends convened at the house of Sister Hare for conversation and social worship. The season was truly delightful, although we were entire strangers to each other when we met; but when we parted, it could with propriety be said, in the language of the apostle to the Ephesians, "Now, therefore, we are no more strangers and foreigners, but fellow citizens with the saints; and of the household of God." Their number is small, but they are rooted and grounded in the truth, and they suitably appreciate the services of our brethren who have occasionally visited them.

In Albany, we tarried only a few hours, and spent the time with Bro. Needham and family. Bro. N. had just returned from the West Stafford camp-meeting, and had many interesting particulars to communicate, which were to us "like cold water to a thirsty soul." It was cheering to find our brethren at the East, like those at the West, looking with unshaken confidence for the speedy coming of their Lord.

From Albany we came to Adams, Mass., where we spent several days. On the Sabbath, I addressed a good congregation at the Academy. The Preceptor, R. Campbell, kindly opened his room for that purpose. He is a decided Adventist, expecting speedy redemption, was converted from Infidelity to Christianity, and to the Advent faith in May, '47, as described by Bro. Lapham, of that place, in a letter published in the "Advent Harbinger" of Dec. 25. He and three of his daughters have recently manifested their love for Christ, their faith in his death, burial, and resurrection, by submitting to the ordinance signifying the same, and like the eunuch, are now "on their way rejoicing." Bro. Lapham, Barker, and a few others, are associated with them in the blessed hope.

From Adams we came to Cheshire, and spent one night. The friends collected for worship at the house of Bro. Wood. The season was mutually refreshing.

From thence we came to Chester Factories, and spent the night at Bro. Wait's. We had a pleasant interview with the family and a colored brother from the South, who had recently escaped the tyrant's yoke. Seldom have I met an individual who manifested such overwhelming joy as he did, while listening to the story of the Lord's soon coming to set the captive free. The Lord protect and save him, and others in like condition, is my prayer.

We then came to Suffield, Ct., too late in the evening for a meeting; but the next day we visited the brethren from house to house, and found many of them abiding in the faith, and giving glory to God.

We next came to Hartford (my latest place of residence), on Thursday, Sept. 21st, from whence I have been absent eighteen months. I was thankful to find my sons, and other relations, enjoying usual health and prosperity; but should have been still more grateful had I found them enjoying the "blessed hope." The Lord prepare them speedily for his coming, is my sincere prayer. Spent one night only in the city. Met the brethren at class meeting in the evening, and had a good time. Was informed that the church in that place were united in the hope and expectation of soon seeing the Lord; and yet they differ widely in opinion with regard to the millennium of the Apocalypse, and of the resurrection. I am thankful, however, to learn, that but few of them have embraced the views presented by Brn. Halkins, Turner, Blakesly, and others, on that subject, in the "Bible Advocate." By thus speaking, I do not wish to be understood to have no fellowship for those brethren as Christians: this is not the case; and yet I am sorry to see any persist in a course so obviously wrong and injurious to the cause at this late hour in the day.

From Hartford we went to New Britain, and spent the Sabbath. The church there is now happily united, and we had truly a Sabbath day's journey toward the haven of rest.

We then visited the brethren in Berlin, Kensington, Meriden, and Wallingford. In the first three places we found a few precious souls waiting for the consolation of Israel, while others in their midst seem to have departed from the faith. But the church in Wallingford is in a healthy state, compared with the churches around it; and even with some professed Advent churches, it may truly be likened unto "a city that is set on a hill."

From W. we came to the camp-meeting at Newington, where we spent two days very profitably.—Met many dear friends whom we had not seen for many months, nor shall we see them again till we meet in the "chambers." A little fanaticism, originating from Blue Hills, and other places, was mani-

fest; but being faithfully discomfited by Brn. Turner, Campbell, and others, little harm was finally effected by it. The preaching on the occasion was good.

From the camp-meeting we came directly to this State. Stopped and spent a night with dear friends in each of the following places, viz., East Hartford, Windham, Scotland, and Sterling, in Ct., and Richmond and Brand's iron works, in this State. In each place found some precious souls, expecting deliverance when the Lord comes.

We met the colored brethren in Charlestown on Thursday, the 28th ult.; they were overjoyed at seeing us, and truly gave glory to God. Spent one week with them to good effect. Met for worship evenings and on the Sabbath. The brethren became exceedingly revived. Backsliders were reclaimed, and several of the most intelligent individuals in that community heartily embraced the Advent faith, who had never before seen the evidences, and two precious souls were converted to God, and of course (I had almost said) to the Advent faith. Bro. Bellows, of Seitate, and Elder Lee, of Long Island, had recently visited this people, (as a body, they were denominated Free-will Baptists,) and through their instrumentality, the old church creed was committed to the flames, and the New Testament substituted in its place. Difficulties in the church of long standing were settled, and bitter prejudice was removed from many minds; so that the way was effectually opened to render our visit and labors pleasant to ourselves, and profitable to them. This is truly an intelligent and devoted people, and we are happy to learn that Bro. Bellows designs to visit them occasionally, and break unto them the bread of life.

From Charlestown we came to visit our colored brethren in this place. Have labored in connection with Bro. Walden, of Newport, (a colored minister of more than ordinary talents,) for nearly a week.—The brethren are quickened, and some have been added to their number. Bro. Walden himself has received great light and instruction on the subject of the Lord's soon coming, and of the inheritance of the saints. This he frankly confesses, and will not fail to communicate to others as he has opportunity.

Mrs. C. is with me, says she has enjoyed much in visiting the friends of kindred faith, especially the colored brethren in this place and in Charlestown. She did not expect to find in them so much piety and native intelligence. Her health is rather feeble, owing to the fatigue of her late journey from the West, and constant exposure to the weather, being much of the time in the open air. She unites with me in asking a special interest in the prayers of the saints, to whom we are already much indebted.

Truly yours, my dear brother, in the blessed hope.
N. B. My Post-office address hereafter (till I write again) will be Homer, Cortland Co., N. Y.
South Kingston (R. I.), Oct. 10th, 1848.

Letter from Bro. J. P. Weethee.

DEAR BRO. HIMES:—Having closed our labors in New York and Albany, I send you a brief sketch of them. Perhaps they may attract the notice of some of your readers. If so, I shall be satisfied.

NEW YORK.—I had not the pleasure of addressing but one congregation—that on Hester-street, under the pastoral charge of Bro. I. E. Jones. I shall be allowed to express freely the impressions which my visit to that people left on my mind. I delivered six discourses, to audiences large and very attentive. On the Sabbath, the Hall was densely crowded. You can easily judge what were my subjects, as I have freely expressed to you what seems to me to be the scriptural track for all Advent lecturers. The views advanced appeared somewhat new to many; yet it will be found, on examination, that the principles are ancient. I do not claim any particular originality. I wish to have no special pride on this point. My great desire is, to have truth known and appreciated. When this is accomplished, I shall be contented. Till then, let no unhallowed desire tempt me from the great harvest-field. What may be the result of my lectures in that place, I leave with Him whom I serve. As to the state of piety in the Hester-street church, I can only judge from its fruits. The members seem united, and in the possession of a high degree of brotherly love. May it continue. A more liberal people, I presume, cannot be found. One thing I must say, that they are not forgetful to entertain strangers. I found a welcome home in many families. Their kindness will not soon be forgotten. The hall they now occupy is too straight for them. May the Lord put it into their hearts to feel, that it would be husbanding the Lord's money to erect for themselves a plain and commodious edifice. I had, while in that city, the pleasure of being introduced to the following public ministers of the near advent of our Saviour.

I. E. JONES.—Was a minister of the Methodist Episcopal order. He is a watchman highly gifted. His praise is in all the churches. His voice is deep and sonorous, his manner of delivery fascinating. With a fancy luxuriant, he never fails to interest an audience when his themes will allow it free exercise. His reasoning powers are good. His fort is rather in fancy, than in deep, arduous, and logical deductions. His oratory is popular. Bro. Jones stands in the front rank of those who are engaged in the extraordinary proclamations of the last days. He has just resigned his charge in favor of Bro. D. I. Robinson.

D. I. ROBINSON.—Formerly belonged to the Episcopal Methodist church. He early entered the field among those who were looking for their coming Lord. His manner of delivery is flowing. It comes like a jet of water from the full cask. His mind, like the marble from a rich quarry, is susceptible of a fine polish. His character is excellent, and his talents of a high order.

H. H. GROSS.—Came out of the Congregational

church, and has been for some time an active laborer in the cause of the Advent and the kingdom of Christ. His manner of enunciation is rather hurried. The cast of his mind is logical. Rather diffident and retired in his habits, Bro. Gross might fail where others, with less real merit, would succeed. He is an ardent enquirer after prophetic truth; has treasured up many historic facts, and by the sincere lovers of prophecy, would be heard with interest. May his labors be prospered.

F. GUNNER.—Was formerly of England. Having embraced religion under the preaching of the Advent, and being a convert to those views, he returned to carry the blessed news to his native land. He labored for some time with Bro. Winter. His early habits of thought were Congregational, his parents being members of a church under the pastoral charge of T. Jackson, a special friend of Rowland Hill. His manners are English—they are urbane and agreeable. He is affectionate in a high degree. His method of delivery is apparently somewhat affected, though impressive. His voice is good. His turn of mind is active, and if put to a severe test, would be highly efficient. He would make an interesting and useful pastor.

N. N. WHITING.—Is a minister of the Baptist church, though identified with those who are looking for the coming and kingdom of Christ. He is too well known to need any particular description. His mind is logical, and his intelligence superior. Passion has but little to do with his actions. If his judgment is not convinced, the whole world could not move him. His delivery is, at times, rapid; but when he enters into the spirit of his subject, it is forcible and animated. He has charge of what may be called an Advent Baptist congregation in the city of New York. He is the author of a number of works, and is now occupied in making a new translation of the Scriptures. Bro. Whiting is a man of great worth, unbending integrity, and eminently useful.

H. HAYES.—Was formerly from England. He came out of the Methodist church, and is deeply interested in the cause of the coming Redeemer. His voice is distinct, his manner interesting, and quite familiar. His turn of mind is poetical; his habits of association are, therefore, fanciful rather than logical. He is a lover of prophetic truth, and will make a useful member of the body of extraordinary messengers.

B. T. YOUNG.—Came out of the Baptist church. Having early become a convert to the doctrines of the near Advent, he engaged in their public proclamation. His health, failing, compelled him to desist for a time. Bro. Young is a man of reading, an ardent lover of the Saviour near, and speaks with much animation on prophetic scripture. He is affectionate, and has a mind capable of discerning and appreciating the truth. His hospitality towards us will long be remembered.

C. B. TURNER.—Early became a convert to the doctrines of the Advent, and went forth to proclaim them publicly. Going into new places, where the principles had no favor, his warfare was generally at his own expense. Though at great cost, he has not withheld the truth from the people. His manner of delivery is quite deliberate, yet forcible. His mind is logical, and his discourses rather argumentative. He is retired in his habits, amiable, and, in a high degree affectionate.

W. ROWORTH.—Came from the Methodist connection. Having embraced the views of the near advent of our Saviour, he felt it to be his duty to unite publicly in the great proclamation. His mode of address is energetic. He produces the impression of sincerity. His faculties are good; his manners agreeable, and with perseverance, would become eminently useful.

S. S. BREWER.—Was formerly a member of the Methodist Episcopal Church. Hearing the news of a coming Saviour, his soul was filled with unspeakable joy, and he felt constrained to proclaim these glad tidings to the world. He travelled extensively, and with the aid of the special gifts of his companion, his labors were attended with much interest. Bro. Brewer is known among the churches. Particular remarks need not, therefore be made. His strength lies in his deep and ardent piety. To become acquainted with him is but to love him. His manner of address is warm and affectionate.

W. INGMIRE.—Was formerly a minister of the Congregational Church. He was pastor of a Presbyterian congregation in New Jersey, and is now in charge of the body of believers in the near advent in Newark, N. J. He is in the possession of a character of great excellence. Kind and affectionate, he lives out the Christian character. His talents are good, and his delivery rather persuasive. His ideas of Christian purity are exalted.

May the Lord bless abundantly the labors of all these his public servants. I became acquainted with many other brethren in that city, of whose hospitality I partook. The agent of the Herald, Wm. Tracy, is uniting in his labors to spread a knowledge of the Advent. So likewise in their several stations are the other prominent brethren of the Church. Brethren of the other churches, who are looking for Christ, attended and seemed interested.

In conclusion, I would say that my visit to the city of New York has been, to me, highly; pleasing and satisfactory.

ALBANY.—In Albany I continued from Monday until Thursday evening. I delivered six lectures to audiences, small during the days, but in the evening tolerably fair. There was a degree of interest manifested in the subjects of our remarks, and I regretted the necessity of leaving at a time when the desire to hear seemed so rapidly increasing. I had not the privilege of associating with the families belonging to that Church, as numbers of them are unfortunately divided in sentiment. I should judge, that, according to their numerical strength, they are by no means behind

in exertions to sustain the cause. To me, I thought, they extended liberality beyond their means, and I therefore felt it a duty to give a portion of it to another laborer. At Albany I was introduced to the following ministers.

G. NEEDHAM.—Was a member of the Congregational church, and afterward, of the Church of God, but early left all for the blessed hope of soon seeing Jesus. He has been a very active and efficient agent in the final proclamations. His mind is argumentative, not fanciful. He reasons, at first deliberately, but as he enters more fully into the subject, he becomes animated, exhibiting much zeal and energy. His discourses are logical, he reasons with success. A great lover of truth, his efforts to acquire it, are unintermitting. He says what he believes, and does not fear man. His house was my home during my stay in the city. His friendship I esteem highly. He is a man of intelligence and piety. May the Lord prosper him.

I. DANIELS.—was formerly a member of the Baptist Church. His labors have been confined principally to the north-western part of the United States. His mode of address is forcible and quite pleasing; his voice is full, heavy, and attractive. Should his health be spared, by close application to the subjects of his mission, he will be able to occupy a very high station in the cause of our coming Lord.

M. D. MOORE.—Has been a member, I believe, of the Methodist Church. Embracing the doctrines of the Advent near, he feels it his duty to proclaim them. His mode of address is clear and persuasive. His voice is musical. He has the natural gifts of an orator.

It is my ardent prayer: that these laborers may be abundantly useful. J. P. WEETHEE.

Letter from L. D. Mansfield.

DEAR BRO. HIMES.—I am again at work in this western field, and feel thankful to God that my health is so far re-established that I suffer no inconvenience from preaching three or four times a week. I find myself improved in my general health, and my throat apparently recovered from the disability under which I labored for a while; and I would to God that we might have as favorable an account of your health. I think I never felt a deeper interest in the great work in which we are engaged; than now, and am resolved that, by God's grace, I will be able always to say with Paul, "I take you to record that I am clear of the blood of all men, for I have not shunned to declare unto you all the counsel of God." I have only visited three places, Rochester, Lockport, and Buffalo, but I find in each of them some faithful brethren, who were rallied under the banner of our coming Lord, while you were honored as standard bearer in this region; and others, who have been led out thro' the labors of other heralds of the everlasting gospel, who are equally firm and unwavering. There is a very good state of things in Rochester now, and the conference meetings are conducted in a good spirit. Bro. Weethee's visit there was a blessing—as was also the visits of Bro. Finney and others, during their recent meeting.

The state of things at Lockport is not so favorable; our brethren there having been for some time without preaching, the meetings are thinly attended, and there seems to be a disposition towards despondency and gloom, on the part of some, and decided coldness on the part of others. I was much pained at the contrast between their former number and interest, and their present state. Bro. Galusha, feeling that he had preached to them as long as his labors were profitable, (some four years,) has not labored there for some time, and has indeed been preaching but little lately; we can but regret that one so gifted and influential as Bro. G. should not be in the front of our little van, engaged in active combat against the errors of the times. He is firm and unwavering in the Advent faith, and when he speaks to the people gives them to understand that he is looking still for the Lord from heaven. We hope the way will open for him to exert a more widely extended influence in this cause.

The brethren in this city, (Buffalo,) have had severe trials, but there is a faithful little company who are unchanged in their views and feelings upon this great subject. The number is much reduced by removals and withdrawals, but you will still find some of the old stock who used to greet you so cordially when you visited the west, who would rejoice to see you again should your health permit you to visit this region once more.

Yours in the blessed hope,
L. D. MANSFIELD.

Letter from Bro. Ezra Shepherd.

BRO. HIMES.—Believing that you and all good dear children are interested in the cause of Christ, are blessed and strengthened in learning of its prosperity, I thought it might be in time and place for me to mention some of the dealings of God with his people here of late. I am happy to say that the Lord is yet blessing us with abundant grace, to sustain us amidst all our trials; and we have confidence that while we follow Christ, we shall through him be able to stand against all our enemies. The cause of Christ has been strengthened by a few days faithful labor by brethren B. Churchill, Couch, J. G. Smith, and W. Thompson. The word preached came to the people in such a clear and impressive manner that they could not resist the conviction that these things were so; the word has been already blessed to some who had ears to hear; we desire to thank God for the good that has been done here; some were made to feel the need of God's saving grace to prepare them for the coming judgment.

The conference closed on the 8th instant. Bro. J. G. Smith stopped with us, and continued the meet-

ing several evenings. Monday evening God did bless the people beyond their expectation. Some that supposed they should never see another sinner converted, entreated them with tears in their eyes to come to Christ. And if they wanted religion to make it manifest by rising up. One did so. And before he sat down he gave the backslider an invitation to come home to his father's house, where there was bread enough and to spare.

It had a thrilling effect on the audience. Bless the Lord. Before this meeting closed, quite a number confessed that they wanted to return to God. It was a time of God's power, that we have been long desiring to see. Brethren, one and all, be thankful for this outpouring of God's Spirit in this time of sleep, on this momentous subject of our coming King, who we believe is at the door, and shortly to come to renovate this earth, and to plant his dear people in the Garden of Eden, where no sickness nor pain can come. I hope it will take place, and that soon. We think I see some of the glories of that heavenly country. Our meetings continue evenings, and they have been powerful, and sinners continue to manifest their need of Christ to forgive their sins; a number of backsliders have come home, and also a number of sinners feel determined to hold on and seek God till they feel his grace shed abroad in their hearts. Lord, grant it. Numbers have felt to rejoice and praise the Lord. It seems that is a general desire in different parts of this town to be ready to meet the Lord.

EZRA SHEPHERD.

Melvin Village, (Me.) Oct. 16, 1848.

Letter from Bro. David Bates.

BRO. HIMES.—We do well to take heed to the sure word of prophecy, as unto a light shining in a dark place, until the day dawn and the day-star arise in our hearts. The signs which were to precede the coming of Christ are to us matters of history, save those immediately connected with that glorious event. The solemn duty of God's people to watch and pray was never more necessary than at this time. The evil influences with which we are surrounded renders it all-important for us to live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who has given us the most abundant evidences of his speedy coming, and pronounced a blessing on those servants that shall be found watching when he comes.

There is a goodly number in this place that are waiting for the consolations of Israel, and are determined to fight manfully the battles of the Lord till we receive our discharge; till the victory is won; till we receive our everlasting inheritance in the new earth.

Let us gird up the loins of our minds, and be sober and hope unto the end for the grace that shall be brought unto us at the revelation of Jesus Christ. A few of late have been added to our number who are strong in faith, giving glory to God. Says Jesus, What I say unto you I say unto all, watch.

DAVID BATES.

Blandford, (Mass.) Oct. 16th, 1848.

Letter from Bro. A. G. Jennings.

BRO. HIMES.—I am still alone, (except Sister Burr) in the Advent faith. It is a long time since I have taken by the hand a brother of like precious faith; but I am not discouraged. I know in whom I have believed, and am waiting with patience and watching unto prayer. My Bible is more precious than ever. An observer of the signs of the times must conclude that the time draws near when we shall experience complete redemption. It is consoling to read accounts from different parts, all seeing eye to eye.

Your brother in the Lord.

A. G. JENNINGS.

Fairfield, Oct. 14, 1848.

Letter from Sister Maria P. Lawson.

DEAR BRO. HIMES.—The Second Advent of our Lord is to me a soul-cheering theme, and one on which I delight to dwell, although it is but a short time since I became interested in the doctrine, or knew what were the Adventist's views of the Bible. Six months ago Bro. Wellcome, of Hallowell, providentially spent a few days at our house; and while here he explained the Advent faith fully and clearly, and in a manner that I never before heard. I at once became interested, and immediately began to search my Bible to see if it was so; and O, what a treasure I did find. I read with wonder and astonishment, it appeared like a new book. All is clear and harmonious. The mystery that to me has always hung around the Word of God is now removed, especially on the resurrection and the future inheritance of the saints. I had heard the resurrection explained and spiritualized so many ways, that I almost doubted that there was a resurrection of the body.

O, how clear and explicit is the Holy Word, if we take it in its plain and simple meaning. That does not say, as I have always been taught, that we must look far above the heavens, in some vast sphere, for the Kingdom of God! But it does say it shall come to us. "The meek shall inherit the earth." And the New Jerusalem, which John the revelator saw coming down out of heaven, will be the residence of the saints, when their sleeping dust shall arise in newness of life, to receive their crown of righteousness. I have read with great pleasure the Advent books, and have derived from them much profitable instruction.

Often is my heart cheered by your excellent paper, the "Herald," (and I feel that I cannot do without it, here alone.) I rejoice to hear of the advancement of this blessed truth, and the blessings that attend the labors of the faithful servants of the Lord. May

the Lord continue thus to bless their labors yet more abundantly, even unto the end.

There are none in this place that are friends to the cause. And they know but little about the Advent faith, for they hear nothing but the false reports of its enemies. Yet I feel not ashamed to be called a "dedicated Millicent."

Yours, &c.

MARIA P. LAWSON.

Harpeswell, Me. Oct. 10, 1848.

BRO. JOEL HERSEY, of Southborough, Mass., under date of Oct. 1st, writes:

"It is very evident to my mind that God's glorious and everlasting kingdom is not yet established; and that the coming of the Son of man the second time is an event which is to precede the establishment of this kingdom. I believe this event to be near even at the door. And by the grace of God I will be ready waiting, and glad to hear Gabriel's trumpet, and go up to meet my descending Lord.

I am aware that I have taken the unpopular side of this question, but I had rather have the favor and approbation of my heavenly Father, than the applause of the whole world without his favor.

God forbid that I should ever conceal the truth for the sake of pleasing the world, or out of any worldly interest. If I fearlessly and boldly proclaim the truth of God, and live accordingly, he will take care of my reputation and worldly prosperity."

BRO. C. K. FARNSWORTH writes from Washington, N. H., Oct. 14,—

"There are a few brethren in Washington who are not weary in well-doing, they still striving for the kingdom. Our motto is, 'Onward,' and we are resolved not to stop this side of it. May the good Lord bless you and keep you blameless unto his coming; and may the Lord soon gather us with you into the heaven, is the prayer of your brother.

Miscellaneous.

The Traveller in Palestine.

OR BIBLE SCENES BROUGHT TO MIND.

Blest land of Judea! thrice hallowed of song,
Where the holiest of memories, pilgrim like throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit I look on that shore,
Where pilgrim and prophet have lingered before;
With the glide of a spirit I traverse the sod
Made bright by the steps of the angels of God.

Blue sea of the hills! in my spirit I hear
Tny waters, Gennesaret, chime on my ear;
Where the Lowly and Just with the people sat
down,
And thy spray on the dust of his sandals was thrown.

Beyond are Bethulia's mountains of green,
And the desolate hills of the wild Gadarene;
And I pause on the goat-crag of Tabor to see
The gleam of thy waters, oh dark Galilee!

Hark! a sound in the valley! where, swollen and strong,
Thy river, O Kishon, is sweeping along;
Where the Canaanite strove with Jehovah in vain;
And thy torrent grew dark with the blood of the slain.

There, down from its mountain stern Zebulon came,
And Naphtali's stag with his eye-balls of flame;
And the chariot of Jabin rolled harmlessly on;
For the "Arm of the Lord" was Abinoam's son!

There sleep the still rocks, and the caverns which rang
To the song which the beautiful prophetess sang,
When the princess of Issachar stood by her side,
And a shout of a host in its triumph replied.

Lo, Bethlehem's hill-side before me is seen,
With the mountains around and the valleys between;
There rested the shepherds of Judah, and there
The song of the angels rose sweet on the air.

And Bethany's palm-trees in beauty still throw
Their shadows at noon on the ruins below;
But where are the sisters who hastened to greet
The lowly Redeemer, and sit at his feet?

I tread where the twelve in their wayfaring trod;
I stand where they stood with the chosen of God;
When his blessing was heard, and his lessons were taught,
When the blind were restored, and the healing was wrought.

Oh, here with his flock the sad wanderer came;
These hills he toiled over in grief, are the same;
The founts where he drank by the way-side still flow,
And the same winds are blowing which breathed on his brow.

And throned on her hills sits Jerusalem yet,
But with dust on her forehead and chains on her feet;
For the crown of her pride to the mocker hath gone,
And the holy Shechinah is dark where it shone.

But wherefore this dream of the earthly abode
Of humanity clothed in the brightness of God?
Where my spirit but turned from the outward and dim,
It could gaze even now on the presence of Him!

Not in clouds and in terrors, but gentle as when
In love and in meekness he moved among men;
And the voice which breathed peace in the waves of the sea,
In the hush of my spirit would whisper to me!

And what if my feet may not tread where he stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the cross which he bowed him to bear,
Nor my knees press Gethsemane's garden of prayer:

Yet, loved of the Father, thy Spirit is near
To the meek, and the lowly, and the penitent here;
And the voice of thy love is the same, even now,
As at Bethany's tomb, or on Olivet's brow.

Oh, the outward hath gone! but in glory and power
The Spirit surviveth the things of an hour;
Unchanfed, undecaying, its pentecost flame
On the heart's secret altar is burning the same!

WHITTIER.

DENOUNCING THE CHURCH.

This is an evil of no small magnitude in the present day. Reformers and skeptics, hypocrites and unbelievers, all unite in laying the blame of all the great sins of this age at the door of the Church. One would think from the representations of such characters, that the whole Christian Church is nothing but a sink of sin, from which nothing but evil can proceed. We are not of that number who are for defending the Church "right or wrong, neither do we think, that for purity and usefulness, the present denominations of Christians are anything like what they should be, but we shudder at the thought of denouncing the whole fabric of the religious institutions of the present day, as not only useless but positively of evil tendency. After all her evils are summed up, and even magnified to their greatest dimensions—as is too often done, even by some of her professed friends—the fact stands out prominently, that in her is found the conservative principle, by which alone all our social and civil institutions are preserved from corruption and decay. Were it not for the Church, what would become of the word of life? (We of course speak of the Church instrumentally.) Who would translate and publish it in its purity in the different languages and dialects of the earth? Were it not for the Church, what would become of the public worship of Almighty God? What would become of the Sabbath with all its train of blessings! What of Sunday Schools, the prayer meeting, the family altar, and all the public and private means of grace, by which our children are taught to remember their Creator in the days of their youth! Where would be those thousands and tens of thousands of lessons of morality and virtue which now issue from as many pulpits every Sabbath day! What would become of the moral and religious intelligence which is spreading to every nook and corner of the known world, were it not for the Church? Remove from the earth the good influences exerted by the Church, the numerous checks and restraints thrown around poor corrupt human nature, and the scenes which immediately followed the famous French Revolution, would again be enacted in all their fury throughout the earth; and thus would those who are thirsting for the blood of the Church, learn by experience what they are so slow to learn from revelation, that in that collection of persons we call the Church, is found "the salt of the earth"—that alone which prevents us from becoming like unto Sodom Gomorrah.—Relig. Tel.

A QUAKER LADY'S DREAM.

There is a beautiful story told of a pious old Quaker lady who was much addicted to smoking tobacco. She had indulged herself in this habit until it increased so much upon her that she not only smoked her pipe a large portion of the day, but frequently sat up in her bed for this purpose in the night. After one of these nocturnal entertainments she fell asleep, and dreamed that she died and approached heaven. Meeting an angel she asked him if her name was written in the book of life. He disappeared but replied upon returning that he could not find it.

"Oh," said she, "do look again; it must be there."

He examined again, but returned with a sorrowful face, saying, "it is not there."

"Oh," said she in agony, "it must be there; I have the assurance that it is there! Do look again!"

The angel was moved to tears by her entreaties, and again left her to renew his search. After a long absence, he came back, his face radiant with joy and exclaimed:

"We have found it, but it was so clouded with tobacco smoke that we could hardly see it!"

The woman upon waking, immediately threw her pipe away, and never indulged in smoking again.

PEACE OF MIND.

I know of but one way of fortifying my soul against gloomy presages and terrors of mind, and that is, by securing to myself the friendship and protection of that Being who disposes of events, and governs futurity. He sees at one view, the whole thread of my existence, not only that part of it which I have already passed through, but that which runs forward into the depths of eternity. When I lay me down to sleep, I recommend myself to his care; when I awake, I give myself up to his direction. Amidst all the evils that threaten me, I will look up to him for help, and question not but he will avert them, or turn them to my advantage. Though I know neither the time nor the manner of the death that I am to die, I am not at all solicitous about it; because I am sure that he knows them both, and that he will not fail to comfort and support me under them.—ADDISON.

Foreign News.

The British mail steamer *Niagara*, Capt. RYRIE, arrived in this city the 19th inst., making the passage in 12 days.

The weather in England continued unfavorable and wheat crops would be somewhat injured by wet.

Willmer & Smith's Times says:—The Chartist cases in London have all been disposed of. William Dowling and others convicted with him, were sentenced to transportation for life.

A long correspondence between the National Society and the Privy Council has been published. It would appear that the Church threatens to refuse all future aid from the State, but will appeal to churchmen alone to raise the requisite funds, in order to preserve their own church teaching according to their own tenets. This rupture is likely to lead to very great excitement, both at home and in the colonies, and a general meeting of the bishops and other members of the National Society will be called next month, in order to decide what steps to pursue under the circumstances.

The Queen of the Belgians arrived at Dover by the Belgian steamerboat on the 2d, and proceeded to Clarendon.

Ireland.—The trial of Smith O'Brien, at Clonmel, still unconcluded, is the chief event of the week.

France.—The *Moniteur* of Oct. 5, contradicts the rumor of the withdrawal of the French Consul from Milan. It was rumored in diplomatic circles that Austria has refused to admit the basis of the mediation laid down by France.

Serious disturbances took place in Lyons, arising from some of the dissolved Garde Mobile presenting themselves at the Prefecture to demand their pay.

Mutinies have taken place of the Garde Mobile, in the barracks of Montreuil, in consequence of a distribution of bread which did not please them. The courts and interior of the barracks were barricaded, and cries of "Vive Napoleon," and "A bas Cavaignac," were heard.

Republican banquets had taken place in several places, and passed off happily.

The committee of the Assembly appointed to examine into the state of the property of the Orleans family has reported in favor of the payment of their debts, about one million sterling; that the sequestration be maintained on their estates, but that the personal property of the princes be restored to them, and an annuity be allowed to them pending the arrangement of their affairs. The sequestered estates are valued at three millions sterling.

Measures are being taken to strengthen the defenses of the Invalides by mounting an increased number of guns on the terraces which surround it.—General LeBreton, charged with the defence of the palace of the Assembly, has informed the Minister of War that he cannot answer for its safety without three battalions in addition to the troops which already occupy it.

The government employed agents to purchase the muskets of the faubourgs at 15¢ a-piece. This project was hardly a day put in force before 1500 muskets found their way to the arsenals. Little doubt is entertained that the disarming will thus be completely attained.

Spain.—Madrid journals are of the 20th ult. An affair has taken place on the frontiers between the Queen's troops and a band of republicans. After a few shots the latter fled into France, leaving on the field four dead and five wounded. The republicans are afraid to move far from the frontiers. The news from Catalonia is that Gen. Villalonga continues to take effective measures to exterminate the factions.—The president of the Council gave a dinner on the 29th, in honor of the happy accomplishment of the Duchess de Montpensier. The infant daughter has been named Maria Isabel Francisca de Asis Antonia Luisa Fernanda Christina Amalia Felipa Adelaida Josefa Elena Enriqueta Carolina Justa Refina Gaspara Melchiora Baltasara Matea, and will take the title of Duchess del Puerto Santa Maria.

Letters from Nice, of the 24th ult., state that a republican movement has taken place in the small town of Monaco. The ruling prince walked out amongst the people, recommended them to demand the protectorate of France, in order to remain independent, and offered to resign in order to allow them to give themselves over to the French republic.

Letter from Padua, of September 25, state that the Venetians, having made a sortie, were driven back on two points, with the loss of 50 killed and 50 prisoners.

Advices from Palermo up to the 16th.—The royalists had attempted an attack against the capital, and had been repulsed with a loss of 700 prisoners. A column had been raised in the midst of the city, with the inscription—"Men will say—Here was Palermo."

Messina is reviving—the shops are opened, and the people returning.

Germany.—The diplomatic relations between the central power and the French republic are completely established, and that at Frankfurt, as well as in Paris, the permanent Ministers will represent the two countries.

There was a democratic movement, on the 28th ult., in the Faubourg of Schottenfeld. The National Guard appeared, and the people threw stones and fired upon them from the windows. Some were killed, and several badly wounded.

In a few days an Imperial manifesto will be issued to the Austrian-Italian provinces, in which the sys-

tem of the future government of Italy will be fundamentally developed.

We learn from Vienna that Count Lamberg, who had been appointed by the Emperor of Austria Commander-in-chief of his troops in Hungary and Croatia, was assassinated on the 29th, on the bridge of Pesth, by a student. Jellachich, the Ban of Croatia, was continuing his march, in spite of the injunctions to the contrary of the Emperor.

THE ADVENT HERALD.

BOSTON, OCTOBER 28, 1848.

Obituary.

MISS ALICE H. BORDEN, whose decease we noticed in the *HERALD* of the 14th inst., was a daughter of JEREMIAH and ALICE BORDEN, and born at N. Bedford March 19th, 1829. A few months before her birth her father perished on a whaling voyage in the Pacific Ocean. He was one of a boat's crew who had made fast to a whale that proved unmanageable and carried them out of sight of the ship so that they were never seen more.

ALICE was early a subject of religious impression, and at the age of twelve was hopefully converted, but was not baptized till three years afterwards, when she became a member of the church in this city. In the summer of 1844, she removed to Boston, to reside with her friends, J. V. and MARY T. Himes, the latter her mother's sister. Here she formed new friends and acquaintances, usually seeking the acquaintance of those older than herself, and was beloved by all who knew her. She was possessed of a clear and comprehensive mind, had a remarkably sweet and amiable disposition, was entirely artless and unassuming in her manners, was free from affectation, and studious to please those she associated with.

Soon after coming to Boston, she became interested in the doctrine of CHRIST's pre-millennial advent near, and rejoiced in the hope of seeing him who is the brightness of the Father's glory, and the express image of his person. She lived a life consistent with her profession, and in the absence of older members of the family, was in the habit of conducting herself the family religious service.

Her health began to fail the last of February. Her symptoms were not alarming at first, but after a few weeks she manifested those of a confirmed scrofula consumption. In June, she became confined to her bed, and gradually failed till her decease. She was very patient during all her sickness, and ever expressed herself willing to die,—trusting alone in the merits of CHRIST. She had ever been a fond student of the Scriptures, and while sick, the remembrance of what she had read was to her a source of great consolation. She loved to meditate on the hope of the gospel, and never manifested anything which caused her friends to doubt that she was truly converted to CHRIST.

She lingered along in a very helpless condition for many weeks, till Monday morning, the 9th inst., when she fell asleep, calm and happy; her last words being, "I am ready and reconciled to go." While her body has been consigned to its kindred dust, her spirit has returned to God who gave it; gone, as we trust, to dwell with the Lord till the resurrection morn, then to be re-united to its kindred clay, moulded and fashioned in the likeness of CHRIST's glorified body. "Those also who sleep in Jesus will God bring with him." 2 Thess. 4: 14.

In reply to numerous enquiries, we would inform those looking for the forthcoming translation of the New Testament, by Prof. WHITTING, that it is now being stereotyped, and we hope to get it out in a few months.

NEW WORK.—"The Restitution. Christ's Kingdom on Earth; the Return of Israel, together with their Political Emancipation; the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its Overthrow. By J. LITCH, Author of various works on Prophecy, and of the History of the Advent Faith and Cause." We have had some copies stitched for mailing, which can be sent by mail to any part of the United States, for 5 1-2 cts. Price, stitched, 33 cents; bound, 37 1-2 cts; discount to agents and publishers. We can now supply orders for the work. Friends will send in, and make efforts to circulate the work.

As a good Advent brother was travelling on the Eastern Railroad, a short time since, a couple of very respectable looking gentlemen—a Whig and a Democrat—were calmly discussing the probabilities of the success of their respective candidates. One of them remarked to the other, that after all that could be done by the three parties, there were five thousand voters in the country that neither party could obtain. The other inquired, with great earnestness, who they could be? The former answered, "They are the Millerites; they won't vote for any of us." L. H.

REMOVAL.—The Advent society at Worcester has removed its meetings from Thomas-st. to the upper Hall, Warren Block, entrance on Pearl-st.

Summary.

The jail was burnt in Jackson, Mo., in the night, and Dawson, a white murderer, and a runaway negro escaped.

F. W. Walton, a confederator at Little Falls, N. Y., committed suicide by cutting his throat with a razor.

The Mormon Temple at Nauvoo was burnt down on the 11th inst. by an incendiary.

John Ormsont, aged 71, of the Shaker society in Harvard, was killed while walking on the Stony Brook Railroad.

On Tuesday evening, William McLaughlin fell into a deep trench in Summer-street, and fractured his skull very badly.

The Bible is a window in this prison of hope, through which we look into eternity.—*Dwight.*

Justus Jones, aged 29, an ingenious edge-tool maker, was caught in the machinery of a mill and killed, at South Danvers, on Wednesday, the 15th.

Stockell, a slave overseer, was shot and killed by Mefford, near Georgetown, Ky., a few days ago. Stockell was a young man, and leaves a wife and two or three small children. Mefford is an old man, and was under the influence of liquor.

John Hoar, an Irishman, fell down a flight of steps in Half-moon place on Wednesday night, and received such injuries by the fall as produced his death.

They who die in Christ are blest; Ours be then no loss of grieving; Sweetly with their God they rest; All their toils and troubles leaving; So they rise the gift of heaven; Hope that every trial braveth; Love that to the end endureth, And through grace the crown secureth.

The steamer *Spitfire* came into collision with a ferry boat between Norfolk and Portsmouth, and in jumping, Thomas Bell ruptured a blood vessel, and died in consequence.

Mutual papers chronicle the death of Susannah Laurent, at the advanced age of one hundred and five years and five days.

At one o'clock on Saturday, as a young man named Charles H. Wichter, son of one of the Post-office clerks, was passing along Federal-street, his foot slipped from the sidewalk, and he fell into the street, when a truck passed over both legs, and crushed them badly. It is doubtful whether he will survive.

Mr. George P. Crosby had his leg broken on Friday at McKay's ship-yard, East Boston, in consequence of being struck by a plank falling from a vessel.

One Irishman was killed, and another severely wounded, by an accident on the new railroad near Theodora, N. Y.

John L. Ashby, who, with another youth, killed a schoolmaster at Sharpshooter, Ky., some time last year, has just been acquitted.

Patrick Connor murdered his wife in Savannah, and is arrested.

It was stated at the jury of inquest, that Miss Emery (whose sudden death in the Globe Mill at Newburyport we recorded in our last issue) was the victim of a very curious case of nerves, and had been known sometimes to consume an ounce a day. This was no doubt an indirect, if not direct cause of her death.

Little minds are captivated by little things.

The difference in the estimation with which some regard themselves and others regard them, induces them often to feel slighted and neglected.

A. Van Wormer, a lawyer at St. Charles, Kane county, Ill., was recently tarred and feathered, and then ordered to leave the village, by a gang of persons who charged him with getting up useless laws.

The Sicilian Parliament has abolished the order of Jesuits and redemptionists, and banished from Sicily those members who are not citizens.

D. D. Buffum's large house in Fountain-street, Woonsocket, R. I., occupied by several Irish families, was partly burnt at a o'clock on Sunday morning, and Michael Murvin and John McLaughlin lost their lives in the flames.

An old house was burnt in the evening on Charles-street, Providence, and an infant child of Patrick Feeley perished, having been forgotten by its mother.

The first article in the Mormon creed, says the Mormon "Herald," is, "Thou shalt have thy own business."

A passionate man rides a horse that is always running away with him.

The Congregational meeting-house in Berlin, Conn., was burnt on the night of the 21st—the work probably of an incendiary.

BUSINESS NOTES.

L. G. Ingalls.—We do not know how to accelerate your paper, unless putting on the county will do it. We have added this. If you can suggest a direction that will reach you sooner, we will follow it.

G. W. Cutting.—You will have to direct how we shall send the bundle to you, and how many.

J. B. W.—Since you wrote before, the postage to England has been increased, and the *HERALD* will be sent on all letters received from, and 4 cents on every paper we send there.

J. B. Mitchell, 411 It paid to No. 373, the nine weeks for which you acted as agent.

W. C. Gould.—Right.

A. Sherwin—All right—thank you.

A. Newell—Right.

P. Howard—Have now credited you to \$40 on behalf, and 24 on Children's Herald.

CORRECTION.—In our absence, three weeks since, the receipts for the "Tract and Mission Fund," and "To Send the Herald to the Poor," were all under the wrong head. It should have read—Mission and Tract Distribution Fund—C. Houghton, \$10. To send the Herald to the poor—

A Friend, - - - 2 00 J. Cumming, - - - 1 00 Wm. Wilcox, - - - 1 50 J. Aikin, - - - 0 50

MISSION AND TRACT DISTRIBUTION FUND.

J. Alexander, - - - 2 00 Miss M. Burr, - - - 1 00 C. Gould, - - - 0 50

CONFERENCES.

If the Lord will, a protracted meeting will be held at Exeter, to commence Thursday, Nov. 2d, and continue over the Sabbath. The meeting will commence at 10 A. M., in the Christian chapel. Bro. Couch, D. Churchill, McGinley, and Elder Philbrick, are expected to be present, and we hope that many who may esteem it a privilege, to come also. (In behalf of the brethren.)

N. CHURCHILL.

The Lord willing, there will be a conference in Bellingham, commencing Nov. 3d, and continue over the Sabbath. Bro. Fassett, Boutell, Bellows, and myself, are expected to attend.

J. S. WHITE.

Conference in Kingston, Mass., to commence Nov. 10th, and continue over the Sabbath. Bro. Bellows, Boutell, and J. S. White are expected to attend.

The Lord willing, there will be a conference in Concord, N. H., at the Athenian Hall, commencing Thursday, Nov. 10th, evening, and continue over the Sabbath. Bro. Couch, Harvey, and Churchill will attend. 20 cts.—Right.

G. CUTTING.

A conference will commence on the 17th of Nov. at Meredith Center, N. H., and continue over the Sabbath. Elders Plummer, E. Burman, Shaw, and others, are expected. (In behalf of the brethren.)

C. W. PERKINS.

The Lord willing, a conference will be held in Whitefield, N. H., to commence on Thursday, Nov. 23d, and continue over the Sabbath. Bro. N. Y. H. and others, are expected. (In behalf of the brethren.) J. M. GOVE.

APPOINTMENTS.

BRO. LITCH'S APPOINTMENTS IN NEW YORK AND CANADA.

Wednesday, Nov. 1st—Niagara, C. W., as Bro. McClellan shall appoint.

Friday, Nov. 3d—Toronto, C. W.

Sunday, the 5th—Colborne, C.

Monday, the 6th—Colborne, C.

Tuesday, the 7th—Bro. Ireland's, near the Carrying Place.

Wednesday and Thursday, the 8th and 9th—Amelinsburg, A. A. Spencer's.

Friday, the 10th—Near Concord.

Saturday, the 11th—Young's school-house.

Sunday, the 12th—Conference at Amelinsburg, at A. Spencer's.

Monday, the 13th—Mississippi Point. Will Bro. A. Spencer see that this appointment is circulated?

Tuesday, the 14th—See what Bro. Jay see to it?

Wednesday, the 15th—Conference at Bro. Samuel Clapp's near Belleville, to continue two days.

Thursday, the 16th—See what Bro. Jay see to it?

Friday, the 17th—Conference to commence at Bro. Jacob Powley's, near Kingston.

Thursday, the 22d—Rochester, N. Y.

Will Bro. Johnson, of Matilda, meet at Bro. Powley's? Bro. D. Campbell will be with me through the route.

Will the brethren in and around the places of meeting, please interest themselves to circulate the appointments, and invite the peo-

ple to attend? We have subjects of deep interest to present; and our object is the salvation of souls. Let all be constant in prayer, and strong in faith, and the God of all grace and consolation shall be with us.

Bro. Himes and others will attend a Conference in Abington Nov. 10th, 11th, and 12th, at the Town Hall. Friends from Plymouth may stop at Centre Depot; those from Boston, North Depot.

S. FORD.

The Lord willing, I will preach at Hallowell the 31st, at Wat Gardner from the 1st to the 10th of Nov., where Bro. Rollins and Sleeper may appoint; and at Windsor from the 14th to the 20th, where Elder Perkins may appoint.

I. R. GATES.

If the Lord will, I will be at Lawrence the 5th Sabbath in Oct., and at New Durham Ridge the 2d Sabbath in Nov.

W. BURNHAM.

Bro. A. Hale may be expected at Worcester, Mass., Nov. 5.

The Lord willing, I will attend the following appointments, each in the evening, except those on Sunday: Troy, Vt., Sunday, Oct. 28th; at Johnson the 9th, where Bro. Allen may appoint; at Watertown, the 21st; East Randolph, Nov. 1st; Jondick, the 5th, where Bro. Ireland may appoint; North Springfield, the 3d; Grafton, the 14th, and stay over Sunday; Northfield Farms, Mass., the 6th.

F. FOWELL.

Bro. L. D. Thompson will preach at Abington, Mass., the 1st Sabbath in Oct.

Bro. L. D. Thompson will preach at South Reading, Mass., the 1st Sabbath in Nov.

T. SAWYER.

Bro. Wetchee will lecture in Baltimore Friday evening, Oct. 27th, and continue over the Sabbath; at Hallowell the 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st; at Shrewsbury, Pa., Wednesday and Thursday evenings, Nov. 1st and 2d; at Millsburg, Pa., Friday evening, Nov. 3d; and the Sabbath, 5th and 14th, in Centre county, as Bro. Boyer may appoint.

Bro. Edwin Burnham will preach in Portland (in the Brackett-street ward room) the first and second Sabbaths in November.

The Lord willing, Bro. P. Hawkes will preach in Luenburg, Mass., Sabbath, Oct. 28th.

The Lord willing, Bro. H. Stinson will preach in Portland (in the Brackett-street ward room) the 3d and 4th Sabbaths in Nov.

The Lord willing, I will preach at Ware, the 29th, at 10 A. M., where Bro. Avery will preach; and at Three Rivers at 6 P. M.; at Brimfield, the 30th, at 5 P. M.; Southbridge, 31st, at 5 P. M.; at Eastfield, Ct. (Jawabock street), the first Sunday in Nov., at 10 A. M.

LYONS.

Providence permitting, I will preach in Brimfield the 5th Sabbath in Oct., and the first in Nov. at Springfield, Mass. Meetings at intervals, as Providence may direct.

R. BILLINGS.

If the Lord will, I will be with the brethren in Hopedale, R. I., the last Sabbath in this month.

J. S. WHITE.

Providence permitting, I will preach in Springfield, Mass., on Sunday, Nov. 10th, and in Worcester the 14th. Should the above interfere with other appointments, I will preach in places in the vicinity. In each place I visit, I will address the youth, if the brethren provide opportunity. Until Nov. 10th, my P. O. address will be Worcester, Mass.

H. LITTON.

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